

THE CONGREGATIONALIST

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CONTENTS

EDITORIAL:

Paragraphs	257
The Church Ministering to Society	257
Winter-Growing Weeds	258
Women in the Ministry	258
Signs of the Progress of Christ's Kingdom	259
Week in Review	259
In Brief	260

STAFF CORRESPONDENCE:

New York	261
Washington	262
The Interior	262
Japan	264

CURRENT THOUGHT

CONTRIBUTIONS:

Doubly Blessed—cover poem. Julie M. Lippmann	253
A Christian Theory of the Distribution of Wealth.	
Prof. George D. Herron, D. D.	265
The Anti-Church Crusade. Z. S. Holbrook	266
Shall We Observe Lent? Rev. C. E. Jefferson	266
New Mexico's Fitness for Statehood. Rev. A. B. Cristy	266

BY THE WAY

THE HOME:

Husband and Wife—a poem. Harriet McKen	
Kimball	268
The Rights of Men and Children	268
A Window Out. Mary A. P. Stansbury	268
For the Little Pitchers—What? Lily Rice Foxcroft	269
Miss Herminia's Gift. Mary E. Bamford	269
Another Little Chipmunk. A. C. C.	270
Sunday Occupations for Boys and Girls. Mrs. Clara Smith Colton	270
Cooking and Sewing in the Public Schools	270
Conversation Corner. Mr. Martin	271

THE SUNDAY SCHOOL—Lesson for March 4

Y. P. S. C. F.—Topic, March 4-10

PROGRESS OF THE KINGDOM

LITERATURE

NEWS FROM THE CHURCHES:

New Haven Notes	276
Fighting Intrenched Evil at Columbus	277
Around the Circle in Milwaukee	277
From the Gate City of the Southwest	277

MISCELLANEOUS:

The New Form of Admission	280
Boston Monday Lectureship	281
Our Polity in Practice	281
Estimates of Men	281
What Men Like	283
The Business Outlook	284

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THE DOUBLY BLESSED.

BY JULIE M. LIPPMANN.



OD is a royal giver, and His grants
Most blessedly to us He doth bestow;
But, 'mid our motley world and myriad wants,
Which of His gifts are best we scarce do know.

Gold seemeth goodly; fame to be desired.

Beauty and rank do tempt us everywhere.

Men to great deeds by these have been inspired,

Then are they not of boons the ones most fair?

What gift *God* deems most precious we shall see

Is followed by a gift no whit less dear—

Its ark, wherein, through gloom and misery,

'Tis sheltered, free from every fear.

Thus faith and hope within our soul we find,

And love within our inmost heart has place.

Duty in conscience, wisdom in the mind—

These are the boons blessed doubly by God's grace.

PRIZE TEMPERANCE QUESTIONS.

The Central Temperance Board of Springfield, Mass., through its committee on education, recently offered three gold prizes for the three most satisfactory lists of answers to fifty temperance questions. Competition was open to all residents of the city under nineteen years of age. To give an idea of the style of questions asked, we subjoin a few. The full list can be obtained from Rev. F. B. Makepeace:

What one of the Oriental religions has total abstinence from intoxicants among its principles?

By what incident was Rev. Dr. Guthrie of Scotland led to abandon the habit of moderate drinking?

What four common sense reasons did he ever afterward give for his total abstinence practice?

What amount of money is spent per annum for liquor by people in this country?

What is the so-called "Gothenburg system" of temperance legislation? State briefly.

Is a man responsible for crime committed during intoxication, and why?

Can the law of heredity be urged as a sufficient excuse for drunkenness? Give reasons.

Can a person's unfortunate "environment" be justly offered as an excuse for drunkenness? Give reasons.

What distinguished American poet died prematurely from strong drink?

Give the historical incident connected with the expression, "I appeal from Philip drunk to Philip sober."

Can wine or beer be properly called food?

About what per cent. of crime in this country may be traced to the influence of liquor?

At what time in the history of France, during this century, was a glass of wine a very important factor in the overthrow of a dynasty?

Name the ten greatest living leaders in temperance work in England and America. Name five from each country.

Indicate three points wherein consists the evil of the custom known as "treating."

What incident does John B. Gough relate as the turning point in his life?

What is the ratio between the population of Springfield and the number of its saloons as established by law?

Many advocates of license liquor selling justify their position by the great revenue received. For every dollar thus gained to the government about how many are lost to the taxpayers, and in what ways?

What disastrous Arctic expedition within fifteen years exemplified in its survivors the benefits of total abstinence?

What incident from his own early life, related publicly by Dr. Dio Lewis in a town of Ohio, gave the first impulse to the Women's Crusade against the saloons?

In what year of this century was the first American Temperance Society organized, and by whom was it chiefly promoted?

When and by what American clergyman was the pamphlet called Deacon Giles's Distillery written? And what was the result?

What woman has been appropriately called the "Uncrowned Queen of America"?

What woman in England stands foremost today in temperance reform?

Name two total abstinence orders or societies in Old Testament times?

What President of the United States drank in cold water the health of the committee who informed him of his nomination, saying that he had nothing stronger in his house than "Adam's ale"?

What are the amounts paid in the city of Springfield, respectively, for liquor and for the public schools?

What medical authority stated (in an article in the *Popular Science Monthly*) that "epidemics, while they decimate the ranks of drinkers, only centesimate the ranks of total abstainers"?

What kind of liquor is notorious for making its victims irritable and quarrelsome?

How do habits of drinking affect the healing of wounds and of surgical operations?

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Volume LXXIX

Boston Thursday 22 February 1894

Number 8

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We are "great appreciators" of your paper.—Utah.

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Nos. 5-8, **EVENTIDE SERVICES**: 5, The Forgiveness of Sins; 6, Trust in God; 7, The Days of Thy Youth; 8, The House of Our God; 9, Passivontide; 10, Easter; Nos. 11-13, **EVENTIDE SERVICES**: 11, The Homeland; 12, Humility; 13, God in Nature; 14, The Way of Peace (Memorial); 15, Children's Sunday; 16, National.

Many churches of our order find it advantageous to arrange for a special series of Sunday evening services at this time of the year leading up to Easter Sunday, 25 March. Services Nos. 5-10 will be found well adapted to such a plan. No. 9 should be used on the evening of 18 March, and also at the regular midweek service of the church, or at a Good Friday service. The service will gain by this double use and the interest will be deepened.

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OUR HOME MISSIONARY FUND.

We acknowledge on page 286 further contributions to this fund. We could readily send 100 more copies of the paper to those who would value it and who need it in their work if we had money for the purpose. Where there are no funds for replenishing the library the weekly visits of a good newspaper are indispensable. The *Congregationalist* goes to many such, and we know of others to whom it ought to go.

NEWs of revivals in many sections of the country and in all denominations give promise that this year may be remembered not less as a year of financial depression than of spiritual quickening. From great centers like St. Louis, Washington and Brooklyn come tidings of deepening religious interest that is attracting the attention of all classes. A St. Louis paper reports that 49,000 persons have united with the churches in five central and southwestern States during the last month. This is a time when a peculiar responsibility rests on each servant of Christ. The hearts of the people have been moved to minister to their neighbors by the unusual need for help. Multitudes have discovered greater kindness in their fellowmen than they had hoped for. Aside from the trials of great financial losses and want of employment, this increase of kindly interest of men in one another leads to increased interest in God and in their relations with Him. It is

the time for Christians to be much in prayer for others and to consider how they may speak the fit word at the fit time out of hearts moved by the desire to save souls.

It is due to Professor Herron and Mr. Holbrook, whose articles appear in our columns this week, to say that neither knew that the other had written for the *Congregationalist*. We have placed the two contributions side by side, believing that reading the one will increase interest in the other. It is, perhaps, hardly necessary for us to say that, while we sympathize with the spirit and aim of Professor Herron's article, we do not adopt his indictment of society or of wealth, and that we do not fully understand what he means. We are not sure whether the phrase he repeats so often, "collective Christian capital," refers to the property of Christians who are employers, or to the property of all Christians, or to that part of the capital engaged in business which may properly be supposed to belong to Christians. We are not sure that we understand what Professor Herron means by "the sociality of the forgiveness of sins," or how it is possible for the "ingenuity of wealth to become social." We do not believe that "Jesus organized a redemptive society," in distinction from a church or religion, or that "society must learn how to forgive sins," or that "it is the state's business to forgive sins as truly as it is the business of God." But we present Professor Herron's article as representing the belief and thinking of a class of earnest and devoted men already so numerous as to have important influence among the churches.

Congregationalism in Springfield is considerably stirred by prospective changes in the ministry in that city. The South Church wants Rev. Dr. P. S. Moxom, and, though no formal call has yet been extended, such is the understanding between both parties that there is little doubt that he will soon be settled there. Dr. Moxom will not find it difficult to move from the Baptist into the Congregational denomination, for as pastor of the Commonwealth Avenue Baptist Church of Boston he has shown by his generous sympathies and broad interests that he would be at home in a Congregational church, and that in the pulpit of the South Church he will be a strong leader in the Christian work of the city. Pilgrim Church of St. Louis has unanimously called Rev. Dr. Michael Burnham of the First Church. He has had a prosperous pastorate of this, the largest Congregational church in New England and, if he can be spared, will carry a ripe experience and a successful record to that very important field. Pilgrim Church wants a pastor for the whole Southwest, and Dr. Burnham is a minister who can appreciate so great a field and achieve success in it. We hope Pilgrim Church may not be disappointed this time in its effort to get a pastor.

We print in this issue a form for the reception of members into the church from the committee appointed by the National Council of 1889 for this purpose. It is evidently the result of much labor, and will no doubt be adopted by many churches. There is, of course, no obligation on any to use it, and any church may modify it to suit its own sense of fitness. But it seems to us to be conceived in a reverent and catholic spirit, to be cordial in its expression and, so far as it goes, thoroughly evangelical. We suppose that most churches will use, in connection with it, either the creed of the Commission of 1883 or their own confessions of faith.

From the course of legislation so far, it seems likely that Fast Day as a holiday in Massachusetts is at an end. For a long time the religious sensibilities of many have been disturbed by the annual custom of formally setting apart by the State a day of fasting, humiliation and prayer, which, by the large majority of the people, is observed as a public holiday. The House of Representatives last week passed the bill to abolish Fast Day and to make April 19, which is the anniversary of the Battle of Lexington, a legal holiday. A substitute bill was introduced proposing the first Thursday in April, to be known as Puritans' Day, with a provision that a portion of the day preceding shall be devoted in the public schools "to exercises relating to the history, purposes or principles of those who settled and founded the commonwealth." There is not a little to be said in favor of such a scheme, though it is to be feared that the founders of the State might not always receive in such exercises the honor that is due them, and that discussions might arise from such a practice which would promote division rather than union. It is not probable that the substitute bill will pass.

THE CHURCH MINISTERING TO SOCIETY.

The unusual sufferings of large classes during this winter have called forth unusual efforts for their relief. They have also evoked criticisms of the churches for not responding more generously. There seems to be a disposition with many, including some professedly Christian teachers, to identify the churches with the wealth of the country and those not connected with churches with its poverty, and to charge the suffering of the latter on the selfishness of the former. That Christian character promotes thrift is an axiom, and that the churches need to be spurred to greater efforts in behalf of the poor no one questions. But the assertion that the church monopolizes wealth is as false as the assertion that it excludes poverty. The church is the chief renovating force of the society of which it is a factor. To say that the churches live mainly for themselves is also false, and it is unfair to point to benevolent

enterprises not under their control as evidence that they are not fulfilling their mission. The spirit of Christ which His church keeps alive in the world is the fountain of the humanities which find expression in all worthy efforts to relieve need and better the conditions of society. For the churches to attempt to control and attach to their own organizations all these efforts would call forth far more deserving criticism than the fact that so much is done independently of their direction.

Yet instances abound in all parts of the country of churches taking the lead in ministering to the unemployed and poor. In many, perhaps in the majority of cases where organized efforts have been put forth for this purpose, the churches have suggested and put in operation the wisest methods. Two instances, in widely distant cities, will serve to represent hundreds as interesting as these. In Omaha, when the first severe cold weather brought on a serious emergency among the poor, the Parish Aid Society of the First Congregational Church was the only organized body ready to meet it. It relieved 700 families, supplying food, fuel, garments and bedding. Through its pastor the extreme emergency was made known to the people of the city. By his request the Knights of Labor through a committee canvassed the city and reported all cases of destitution. All the societies and special agencies of the city roused themselves to meet the pressing need. Then a mass meeting was held, a committee of merchants and bankers formed, and money began to flow in.

The parish house of the First Church is now a center of distribution and of effort to give work to the unemployed. Women of all denominations, including the Catholic Sisters of Mercy, are joined together in these labors. The detective force of the city is engaged in guarding them against "repeaters" and impostors. A theater has been hired for a lodging house, where over three hundred men are fed and lodged daily. The pastor of the First Church, Dr. Duryea, and an Episcopal rector are employed as a private and confidential committee in looking after the needs of those who have been reduced to sudden poverty by the stringency of the times.

The other instance we proposed to mention is in Jamaica Plain, a suburb of Boston. The churches there have for a year past united in an organization called a Fraternal Council. It is composed of the pastors of the Congregational, Baptist, Methodist, Episcopal, Unitarian and Universalist churches, with five members from each church. The Salvation Army is also included. The council employs one person to canvass the vicinity and to report to each church the individuals and families not connected with any church but expressing a preference for that denomination. Cases of need outside of any church are relieved from a common fund. A committee of each church extends its aid and counsel to all parties requiring it as the representative of the council calls the attention of the committee to them. Occasional social meetings are held, to which reports are made, and to which each church is invited to send twenty-five delegates. This united effort promotes neighborly interests throughout the whole community and enables the churches to minister to all cases of need which it is within their power to relieve.

Such instances as those we have here de-

scribed are not exceptional. We have already cited in our columns similar ones. The disposition of the churches of Christ everywhere in the land is to minister to society in His name. The present emergency is taxing their ingenuity and increasing their efforts. Never before was there so strong a purpose in the church of Christ to fulfill His mission, never before were there so beneficent results of its labors. The Spirit of Christ working in His church for nineteen centuries is not a failure. Organized Christianity is not an obstacle in the way of the realization of the Christianity of Christ. His church is His creation, and attempts to array society against it, and to hold out the hope that other organizations may be made which will better minister to its needs, can only lead to delusion and disaster.

WINTER-GROWING WEEDS.

"The greatest enemies of the farmer," said an agricultural newspaper not long ago, "are winter-growing weeds." The ground is unoccupied, or the cultivated plants are asleep, while these intruders use every moment of sunshine and unfrozen soil to take firm hold and grow. Winter is adversity, but overcoming in adversity means strength. When the sun begins to have power in spring other plants must spend the first warm days in recovery from weakness, but winter-growing weeds are ready at the least encouragement to spread and flourish.

We know too well that this is a season of adversity for many of our readers. The pinching winter of hard and trying times is upon the land. Hopes are broken, plans are destroyed. Unless care is taken the anxieties of the time may hinder the better growths of character while they leave room for the strength of easily besetting sins. Virtues lie dormant; weeds contrive to grow. Envy, discontent and unbelief are gaining depth of root and strength of stem.

Envy is peculiarly a growth of the soul's winter, because hard times for some do not appear to mean hard times for all. The margin between comfort and anxiety is wider for others than it is for us. For one it means a check in the progress of money-getting and, perhaps, the giving up of a luxury here and there; for another it means the painful weighing of the dimes and pennies lest there should be lack of bread in the house. It is hard for one not to be envious of the other. Only he whose springs of satisfaction are unfrozen by the winter of adversity can be sure of keeping his heart free from envy. Therefore it is that the First Commandment precedes the Tenth, and that seeking the kingdom first is the condition of enjoying the needed gifts of life. A man can sing at any time of the year whose song ends, "All my springs are in Thee." But this delight in the Lord needs to be tested, and tested it will surely be. The hard times are as much a matter of course as the easy times, and just as necessary. But the man whose heart is light in easy times may be a poor fellow after all, while he whose joy is proved in trial is rich and free. "I am never tempted to be envious," said a young man to his pastor, "the Tenth Commandment is the easiest of all to keep." "It is spring sunshine yet with you," the other answered, "wait until the winter comes."

A more common, and, perhaps, more dangerous, form of this temptation leads to dis-

satisfaction. We do not stoop so low as to give room to envy, but we do feel that our lot is hard, our trials heavy, our strength cruelly inadequate to the burdens that are heaped upon us, and in our heart strikes deep and spreads broad the winter-growing weed of discontent. But why should not our lives be tried and our attainments tested? Are we to be strong by grace of the world's gifts or in independence of them? There is a feeble and untested satisfaction which withers at the first touch of frost, and there is a conquering content which grows strong in winter time. One flourishes in the absence of disappointment, and one in spite of it. One is self-satisfaction; the other stays itself on God.

And so, Christ tells us, there are two kinds of belief—one like the seed in shallow ground, soon springing up, soon withered; the other striking its roots deep and bearing fruit. One is overwhelmed by trouble, but the other grows in spite of trouble, or even, we may say, because of trouble. If ever faith was needed for many of us, it is needed now. If ever it was a strong rod on which we might lean with confidence, this is the time to use it. Surely He who suffers winter to come upon us has not given us a faith which is good for nothing in the winter time! Belief which only serves us in the prosperous days is really good for nothing.

It is wise, therefore, when the trial times are come to make sure that the soil of our hearts is preoccupied with wholesome growths. It is easier to keep out the winter-growing weeds of envy, discontent and unbelief than it is to kill them after they are rooted. Let the virtues grow and fill the soil! The ministry of love will leave no room for envy. Close fellowship with Christ—the fellowship of His sufferings, as well as of His joy and work—will keep out discontent and doubt. If trouble could strip us of the essential good—the life with God, the partnership with Christ in the up-building of His kingdom, the fellowship of saints, the assurance of faith—then there might be room for envy, discontent and unbelief. But trouble commonly turns the attention of the child of God from smaller hopes that he may know how small they really are, and see that his best treasure lies in God. And who shall doubt that this is an exceeding gain, well won at the cost of wintry days! "Why do you say that you have seen me grow in grace?" asked a self-distrustful Christian. And the answer was, "Because I have seen you growing cheerful in a time of loss."

WOMEN IN THE MINISTRY.

The ordination, Feb. 14, of Mrs. Amelia A. Frost to be associate pastor with her husband, Rev. G. B. Frost, at Littleton, Mass., may excite considerable attention. While there are upon our roll of ministers the names of nine or ten women, we believe this is the first instance of the ordination of a woman by a Congregational council in New England.

We understand that the examination was admirably sustained, Mrs. Frost exhibiting marked natural ability and scholarly culture, and that she had attended lectures at Andover some time ago for two years. While she and her husband were living in Dakota six or seven years ago, in an outpost pastorate, her husband's loss of health had seemed to make it her duty to take his place in speaking to the people, which was done to

their warm acceptance. For a year or two past she has been doing the same work in Littleton on account of her husband's continued ill health, until the church and society, by an entirely unanimous ballot, called her to the associate pastorate. We are informed that in the private session of the council there was considerable debate as to the Scriptural propriety of ordaining a woman to the work of the ministry. But the council was satisfied that this woman was called of God to the service in which she was engaged, and its decision was unanimous, except that one minister did not vote.

We do not suppose that this precedent will cause a great incoming of women into our ministerial ranks, but where such an ordination seems to be demanded by providential indications we presume that it will not be refused.

SIGNS OF THE PROGRESS OF CHRIST'S KINGDOM.

Talk about the decadence of Christianity is common in some quarters. We are told that the gospel has lost its hold upon men, that the churches are not attended, that the press has assumed the place of the pulpit and fills it better, and that, whatever the religion of the future may be, it will not be Christianity. Some say these things regretfully, others boastfully. Both alike are mistaken. Indeed such utterances often prompt one to reply in the words of the old proverb, "None are so blind as those who will not see."

The common type of personal piety today may be no higher than half a century ago in many places but on the whole it is. There is as much consecration and as many illustrations of prompt and absolute self-sacrifice for Christ's sake as ever, and more, while Christians on the average are more intelligent and discriminating, more prompt to enter into, more liberal in supporting and more practical in carrying out all sorts of Christian labors than they used to be. There is distinctly less dogmatism and censoriousness and ordinarily a better spirit rules in religious controversies. There is ample room for more improvement but there has been positive gain.

There never was a period in human history when so many persons absolutely were interested in Christian churches. Probably there never was a time when the proportion of Christians to population throughout what is called Christendom was so large as now. The earnest, practical preaching of the gospel never drew more people to listen than at present. The churches never before have appreciated their responsibilities as in our times, never took such large views or planned such broad, deep, wise undertakings. The Bible never has been studied as generally and attentively as today, and the history of the Christian Endeavor movement is a witness to the same effect.

Some less characteristically spiritual features of our times also are signs of the progress of Christ's kingdom. One is the growing desire for an unpartisan civil service. Another is the movement to substitute arbitration for war. It is because men do not really understand what Christ's kingdom is and what it aims to accomplish that they regard it as losing instead of gaining ground. But that it makes progress no faster and no more impressively certainly should be a cause of shame to all of us who

belong to it. Each of us must do his part in its behalf loyally as and where God has made it possible.

THE WEEK IN REVIEW.

It was conceded by the most bitter enemies of the last administration that President Harrison, in his selection of judges to sit upon the bench of the Supreme and Circuit Courts, rose far above personal and partisan motives and selected men of the highest character and pre-eminent fitness. In general, it may be said that his policy was one of recognizing that a man trained in the lower courts and there showing ability and probity was naturally the man to be rewarded with the higher trust and honor. It would have been far better for Mr. Cleveland if he had displayed similar sagacity and patriotism. Various causes have contributed, first to the long delay in securing a report upon the nomination of Mr. Hornblower and then to his rejection by the Senate, followed last week by the rejection of Mr. Peckham by a vote even larger (41 to 32) in its dissonance. Some of these causes are discreditable to the senators, others creditable. The action of the Senate by no means only implies that Mr. Hill of New York has won a personal victory. It also means that some private grudges have been settled, that some men have refused to seat upon the bench one whom they believe—justly or unjustly—cherishes wrong views respecting property and the relative rights of state and nation. Other senators revolted at executive dictation, and not a few felt that it was not the place of the President to make successive Supreme Court appointments the weapon wherewith to attack a political rival, and just there stand, we are sure, the majority of the voters. The final selection of Senator White of Louisiana, and his instant confirmation, deprives the administration of a staunch defender in the Senate, weakens the honest money forces and deprives the Middle States of a representative in the court of last resort. Justice White is able, highly educated, of good moral reputation and is young and vigorous. He is a Roman Catholic.

The verdict of the jury in the McKane case is not surprising to any one who read last fall the statements of all reputable persons concerned nor who has studied the evidence brought before the Brooklyn court, but it is a pleasant reminder that the jury system can still be trusted. It was that which really was on trial, as the *Brooklyn Eagle* has truly said. So great was the power of the defendant, so pregnant with ruin, not only to himself but to the men like him in Brooklyn politics, would his conviction be that it was feared that, through pliable officials, the jury might be tainted and led to disagree. But after the conflicting, self-convicting testimony of the defendant, the masterly argument of General Tracy of the prosecution and Judge Bartlett's lucid, fearless charge, the jury could not do other than it did, though it did feel it necessary to couple the verdict of "guilty" with a strong plea for mercy. The decision of his peers came with crushing weight upon the man who for so many years has been the potentate at Gravesend. He had flattered himself that his "pull" would always shield him from harm, that "the ring" never could be shattered by the people, but his mad acts of last November

made his ultimate fate certain. The people arose in their wrath, the judicial machinery he had defied so contemptuously drew him within its toils and, if Judge Bartlett's sentence of six years' confinement in Sing Sing prison at hard labor is not set aside, then he who was a traitor to republican institutions will live a felon's life for several years. This result, coupled with the fate of Judge Maynard, revives faith in the permanency and purity of our national life. They are more significant and vital than any other events we have chronicled within a year.

It is pleasant to note the promptness with which the Post Office Department officials in Washington have acted in co-operating with good men everywhere in condemning and fighting the Honduras Lottery Company (formerly Louisiana). Some time ago an inspector was sent to Tampa City to study the situation and determine whether that city was the actual destination for mail and express matter sent to the lottery company in Honduras. Convinced that it was, he so reported, and immediately orders were sent to the postmasters in Tampa City and the leading adjacent cities to cease delivering registered mail and money orders to either of the three firms suspected. Moreover, the postmasters in the leading Northern cities were ordered to refuse to certify money orders payable to the same firms. The inspector and district attorney for the Florida district also have been ordered to bring the matter before the district circuit court, and already the judicial machinery is in motion. This is good as far as it goes, but the great agents for the collection of the spoil poured into the company's coffers now are the express companies, and to reach them congressional legislation is necessary. To that end let every influence be exerted, in Washington through personal conversation, throughout the nation by use of the venerable, priceless right of petition.

Any indication of progress toward the abolition of war and the establishment of arbitration tribunals that will command the trust and obedience of nations is welcome. Certainly, if the righteousness of the cause and the indorsement and co-operation of good men are indicative of strength, then the friends of peace have reason to be hopeful because of recent developments. As an outgrowth of the Peace Congress held in Chicago last summer, a permanent committee to work for international arbitration has been formed, which includes many men like Hons. William Allen Butler, Dorman B. Eaton, John Sherman, Judges Thomas M. Cooley, W. L. Putnam and Henry C. Robinson, besides Sir John Lubbock and eminent professors of international law in French, Swiss and Italian universities. They are not without a guide for immediate practical work. Three eminent jurists of New York City, Messrs. William Allen Butler, Dorman B. Eaton and Cephas Brainerd, have drafted a plan for the international tribunal, suggesting its location, powers, manner of procedure, limitations, etc., and this, together with much other valuable literature on the subject, is to be found in the report of the proceedings of the Chicago Peace Congress, just issued at No. 3 Somerset Street, this city.

It has been an exciting and eventful week in England, owing to the widening of the chasm between the people and the peers.

Lord Salisbury, under whose control the House of Lords so relentlessly mangled and amended the employers' liability and the parish council bills, has won the contempt of many of the Tory commoners, who deplore his generalship. He has been compelled to witness the desertion of his whilom allies, the Liberal Unionists, who voted almost solidly with the Liberals when the commons, by majorities ranging from forty-seven to 120, spurned the lords' amendments to the parish council bill, and he has, it is alleged, felt the stern admonition of royalty to be more wary lest the rising tide of popular distrust and contempt for the upper house also carry away with it the reigning dynasty. Certain it is that from press and platform, from the lips of the wage-earner, speaking to his fellows in Trafalgar Square, and from the mouth of members of the cabinet like Sir William Vernon Harcourt and Mr. Ackland, vigorous condemnation of a system which permits the representatives of a class to defeat the will of the masses is now going up as it never has before in England. The National Liberal Federation, in caucus at Portsmouth, with a whirlwind of enthusiasm supported resolutions calling upon the ministry to secure to the commons paramount authority in the state. But not until the premier speaks will it become a party shibboleth, and he for many reasons hesitates to say the word. If it comes it means a vast deal for Great Britain. It is a battle that cannot be won in a day. Bound up with the fate of the peers is the fate of the Established Church, and once the signal is given it means the clashing of weapons wielded by ecclesiastics and the flaring forth of fires that have long been smoldering.

The examination of the anarchist who threw the bomb in the Parisian café last week, causing the death of a score of persons, reveals the fact that he is highly educated, a prize-winner of state scholarships at the Sorbonne, a sculptor by profession, and comparatively inoffensive in personal appearance. That men of this caliber are the most dangerous devotees of anarchy is obvious. That they are not a few in number is ominous. The French police have been especially active in their arrest of anarchists during the past week, as have the London officials, justifying the inference that at last England has grown weary of being a refuge for continental criminals and anarchists and intends, Lord Rosebery assenting, to co-operate with other European governments in suppressing them. It is probable that if this be a correct inference we shall have to be alert. A steamer is now due in New York harbor, which is known to have on board many of the leaders in the recent riots in Carrara. They are desperate Italian brigands, greatly desired by the Italian officials. Fortunately, the immigration inspectors on Ellis Island are alert and disposed to act in favor of good citizenship, but unless they are vigilant in this and similar cases we shall have more murders, more inmates of our prisons and heavier taxes.

President Dole's reply to Minister Willis's request for specifications has at last been given to Congress. While it indicates in its preface that which news from other sources corroborates, viz., that the state of feeling between Mr. Willis and the provisional government is less strained than it was, it must also be confessed that it can scarcely

be said to prove pleasant reading for a citizen of this country. Too many instances of lack of courtesy—to put it mildly—lack of square dealing, evasion, unnecessary secrecy that unquestionably caused days and weeks of cruel suffering to and costly expenditure by the best citizens of Honolulu, are furnished. Nor has the lack of courtesy and straightforwardness been exhibited only in Honolulu by Messrs. Blount and Willis. The representative of the provisional government in Washington has been treated as if he in fact was what the administration wished he were, viz., a nonentity, instead of a duly accredited minister of a small, but nevertheless fully recognized, government. The news from the islands indicates that the conservative element among the supporters of the provisional government still has power to outvote and curb the more radical element, which is trying to force the government to show its hand. Partisan feeling is compelling, in some instances, a readjustment of *personnel* in some of the old commercial houses. Interviews with President Dole sent to Boston and Chicago journals by trustworthy correspondents show that while he is conservative and patient, yet he is also independent enough to deny the authority of the United States to dictate what Hawaii's relations with foreign powers shall be; and he is progressive enough to say that when the proper time comes the program for the permanent government of the islands will be launched, with a liberal extension of the franchise.

It is very patent that Turkey is oppressing the Armenians, and in doing it is not recognizing the rights of those Armenians whose residence in this country and formal allegiance to it have given them rights and a claim upon our protection wherever they may be. This statement does not preclude the other, that undoubtedly many of the Armenians are forgetful that, though American citizens, they cannot with impunity plot against Turkey. The President's message was not interpreted by the Armenians in this country as sufficiently strenuous in its insistence upon the rights of the Armenian Americans, and just why it was necessary for our State Department to take such a position is not evident. But our representative in Constantinople seems to be less compliant with the desires of The Porte, though even his course is so variable that it is difficult to determine just what his fixed policy is. Possibly he is acting under orders from Washington. We hope he is. At any rate, he recently has secured the release of one of the imprisoned Armenians and seems disposed to be belligerent unless similar outrages cease. The reports which are coming from the missionaries of the A. B. C. F. M. in Turkey tell of extraordinary sufferings and persecutions, and a state of unrest and distrust which is deplorable. Would that we had a Hamlin as a representative in Constantinople and a Farragut with his squadron in the Mediterranean!

Periods of agricultural, industrial and commercial distress bring with them far-reaching and unexpected consequences. The endowment of the celebrated Bampton lectures is the income derived from a farm or estate in the county of Bucks, England. The steadily diminishing returns of recent years and the necessity of making repairs have compelled the announcement that we need not expect to

have the valuable contributions of theologians again until after 1900.

IN BRIEF.

Dr. Quint's usual fortnightly article is in type for this issue, but we are obliged to defer it until next week.

Switzerland expels thirteen anarchists and deports them to England. Some day England and the United States will grow weary of this sort of thing.

George W. Childs was won from Presbyterianism to the Protestant Episcopal fold by Phillips Brooks, during the latter's rectorate in Philadelphia. He was not the only man thus won.

Ball cartridges were recently discovered in the ammunition given out for the field day practice at Aldershot in England. Hereafter all packets of blank ammunition are to be examined before they are distributed to the soldiers. Be careful how you jest. It may seem to be a blank cartridge. It may prove to be a heart-piercer.

The broadside on church music in our last week's issue is arousing much favorable comment. One pastor orders extra copies, which he intends to distribute among the members of his choir. Other pastors, without taking so radical and dangerous a step as that, are quietly calling the attention of their musical staff to the suggestions of the symposium.

The farewell sermons of ministers on resigning the pastoral charge do not always overflow with affection, but the severest thing we have recently seen in this line is this final shot of a Presbyterian minister in Ohio:

I am willing to relinquish my charge to my unknown successor, but may God have mercy on his soul. If he stays long enough the Philistines are sure to get him.

Zion's Herald falls into line by changing into the modern form, and it is the last of the Methodist journals to do this. It is not strange that the largely increased expense has made its proprietors hesitate to take the step, but they will get their reward, at least in the increased satisfaction with which they contemplate its handsomer pages. The "blanket sheets" among our exchanges some time ago began to look lonesome.

The New York *Witness* publishes a request for prayer for an editor of a religious paper who is required to work on Sunday, taking and copying notes of sermons, that God will send him a new position. If it would be proper to offer that petition for pastors who prepare entire sermons on Sunday, we might expect vacancies for a number of ministers who have carefully preserved their barrels of MS. sermons, all ready to be preached without Sunday labor.

The class in ethics in Abbot Academy is alert to do as well as to discern. Twenty-six of its members, having the conviction that the Honduras Lottery is an evil and deserving of suppression, promptly signed the petition which we printed last week, and sent it to us to forward to Congress, which we will gladly do. Such wide-awake girls deserve the title of "minute women," and are enlisted, we hope, to fight throughout the days of the stirring decades that are to come.

At the evening service of one of our churches in this city a little cripple is a frequent attendant. A young man who had been of slight service to his unfortunate brother happened into this church last Sunday night and, seeing the man in whom he felt an interest, asked an usher about him. "We don't know," said the usher; "he comes here often, and has for a long time, but nobody seems to know anything about him." Is it strange that the

evening services at that church are not very largely attended?

Who will care for that Sheephead Bay Methodist Sunday school, now that Superintendent McKane is to languish behind prison bars for the next six years? Perhaps the flower committee will have pity on him and carry him an occasional bouquet along with a liberal supply of tracts. It would pay, too, would it not, to give that apologetic presiding elder a tonic in the shape of a vigorous leaflet on The Way of the Transgressor, or, better yet, a chapter from one of the prophets?

Mr. John L. Stoddard, in one of his recent lectures, dispels an illusion cherished by many who heard "the great apostle of the philosophy of the Brahmo-soma." The impression conveyed by the distinguished foreigner, both at the Parliament of Religions and in Boston, was that the Hindu people accepted this philosophy and governed their lives accordingly. But in very terse English Mr. Stoddard declares that "Hinduism is vile, filthy, obscene and debasing." Certain pictures which he throws upon the screen certainly seem to bear out the assertion.

Are vice and virtue relative terms? An occasional visit to the police courts gives the impression that not a few officers fail to possess and exercise a nice discrimination between the two. The difference is quite marked between the treatment of prisoners who cannot obtain bail and those who have the means to procure it. Not a few of the latter, who are not strangers to the court, are treated familiarly and cordially, and thus vice is encouraged by the attitude of certain officials toward persons under arrest. There is no question about the necessity of a changed sentiment here.

Here is an extract from a private letter referring to a down-town church whose pastor has just resigned, and which is confronted by many problems arising from the shiftings of population and the loss of a number of its strong supporters: "Our church looks squarely in the face of its tremendous responsibilities, and is ready to take them up with an individual consecration and deep set earnestness and humble reliance on God which it would do our present day church critics good to witness." No danger that such a church as that will die because it cannot adapt itself to its environment.

Here is cause for jubilation indeed! Dr. J. G. Johnson of Chicago writes us that the chief of the Department of Liberal Arts at the World's Fair has just informed him that the Congregational exhibit at the World's Fair took the highest award of any denominational exhibit. Now are we not all glad that there were those among us who persisted in carrying the scheme through, in the face of a good deal of apathy and even opposition? Surely Dr. Johnson and his coadjutors in Chicago, Mr. Capen, who took hold valiantly at the Boston end, and Rev. G. A. Hood, who collected and placed the exhibit, now have their reward.

The Citizens' Relief Committee of Boston reports that contributions are on the decrease, and unless the current is changed employment for the women must be given up. Valuable testimony in favor of the good thus far accomplished was furnished from superintendents of the different workshops, who urged that it would be a calamity to discharge the women until the times were better. Two striking facts are stated by the committee: First, a large part of the money thus far contributed has come from wage-earners. Second, the net profits of the Irving-Terry theatrical combination during their late engagement here were larger than the fund collected for keeping these hundreds of men and women from suffering.

At a recent convention of Christian Indians at the Santee Normal Training School in Nebraska reports were offered in the business meeting of the Indian Y. M. C. A. The treasurer of one association, a bright but rather droll young Indian, rose and said: "You elected me treasurer. I have collected \$4.55. Please remember me in your prayers." Whether this Indian treasurer felt a strange tendency to leave for Canada, having received so much money, or whether he foresaw with his untutored mind the difficulties before him in attempting to meet with \$4.55 expenses to the amount of twenty or thirty dollars, we cannot determine, but for brevity and comprehensiveness and suggestiveness this Indian treasurer's report is worthy of imitation.

The National Council of 1895 looms up in the not very distant future. Secretary Hazen is already advising the officials of State and local associations and conferences to elect at their 1894 sessions the delegates to the council, which is probably to be held in San Francisco perhaps as early as June. Each State body is entitled to one delegate and to an additional delegate for each 10,000 church members, or a major fraction of that number. Each local body is entitled to one delegate for each ten churches, or a major fraction. It is recommended that the number of delegates be, in all cases, divided between ministers and laymen as nearly equally as is practicable. The brethren on the Pacific coast are showing the warmth and kindness of their natures by urging the presence of full delegations from the Eastern churches.

With the extreme and secret aims and methods of the American Protective Association the *Congregationalist* has no sympathy, but it does believe in fair play and free speech everywhere. One of the causes which made the final overthrow of the slaveholding power of the South inevitable was its intolerance of free discussion, and any cause, secular or religious, which attempts to maintain itself by gagging its enemies is certain to go down before the force of American public opinion. The surest way to build up the power of the American Protective Association is to attempt to break up its propaganda by mob violence, as has been more than once attempted recently in the West. The law of libel protects the individual, and the law of self-preservation forbids incitement to violence, but within these limits even the unwise and the irritating have a right to speak their minds to as many as may choose to hear them, and will have the whole force of public opinion behind them if that right is forcibly abridged.

STAFF CORRESPONDENCE. FROM NEW YORK.

"A funny mistake," yes, a very funny mistake was that one which the New York *Tribune* finds in the paragraph of this correspondent's letter of Feb. 1 from New York, telling of Dr. W. R. Huntington's talk about Christian Unity before the Clerical Union. The mistake, however, was on the part, not of the writer, but of the usually correct compositor and proof-reader, as it would seem that a paper so long used to printer's errors as is the *Tribune* might have guessed. The undersigned never made large pretensions as to knowing things, but he did happen to know that "Mr. Lambeth" was not the author of the Lambeth articles. Never mind, this is far from being the first or the worst case of vicarious suffering. The *Tribune's* readers have had their laugh—a good thing for them in these doleful times—and it seems almost a pity to let them know that it was at the expense of the wrong party. But perhaps it is due to one's personal friends to mention it.

A Just Judgment.

McKane, the perjured autocrat of Gravesend, is convicted, in spite of that obstinate twelfth juror who for twenty hours held out against the verdict of the other eleven. The only way in which they could secure an agreement was by consenting to recommend their convict to the mercy of the court. If McKane reads the papers in his present close quarters and sees what joy his conviction gives to reputable citizens of all parties, and how general is the hope that no mercy will be shown to him, who has shown no mercy to them, his meditations, though profitable, must be anything but pleasant. His conviction, with that of the guilty inspectors of election on this side of the river, is really reviving the hope of better times in the minds of many who had come very near to despair of ever again seeing the will of the people fairly expressed at the polls.

Tammany's Intentions.

The contest between the citizens and Tammany over the removal of our historic City Hall from the down down park which bears its name is still raging and with steadily growing fervor. Tammany's greed to make a few scores of fortunes for its subjects out of the "job" stirs up the wrath of all who care for keeping our too few parks free for breathing places, and rouses still more the opposition of those who prize historic associations, of which the city has none to spare. How many of these associations there are, and how precious, connected with the present City Hall has been forcibly set forth in an appeal to the commissioners and the public by Andrew H. Green, that stalwart, faithful watcher over the city's best interests. His arguments for keeping this hall where it is and building elsewhere another needed structure for municipal uses are simply unanswerable. The city has, in Tweed's courthouse, one lasting example of the extent to which swindling may be carried under boss rule. This would seem to be enough, but if there must be another let it not be built upon the same park.

Two Churches United.

At length the union of the Church of the Covenant (Dr. McIlvaine) with the Brick Church (Dr. Van Dyke) is consummated. After thirty-two years of most useful life, under the pastorates of Drs. Prentiss, Vincent and McIlvaine, the Covenant moves westward from its crowded field, where are forty Protestant churches within a radius of half a mile, and carries to Fifth Avenue and Thirty-seventh Street a vast store of varied experiences, happy memories and records of useful work participated in by a very unusual number of the ablest men, in business and the professions, whose lives have honored and blessed the city. Alas, that so many of these have ended their earthly work, so greatly needed now!

Relief Work.

Work and giving for relieving the poor still go on with almost daily accessions of workers and capital. The *Tribune's* coal and food fund has disbursed more than \$16,000 in five weeks. The mayor has acknowledged the receipt of more than \$46,000, offerings to his relief fund for the unemployed, with which he has helped 6,500 families to groceries and 2,600 more to groceries and coal. Theaters, opera singers, musical bands and social clubs have raised generous sums by evening entertainments, and various trades, by voluntary

assessments, are caring for the poor of their own ranks. Childless women with borrowed babies and other experts in imposture of course make the work hard of administration, but the almoners are getting shrewder every day.

Rev. Dr. Greer is getting his loan plan under way, to the infinite disgust of the pawnbrokers, whose hearts, if they have any, usually harder than several nether millstones, are getting adamant in these days of distress for the poor. Dr. Greer's enterprise drew together 300 applicants for loans on the day of its opening, and he found he must have a larger force of helpers than he had counted on, since he will not loan to those whose actual condition he does not know.

Personals.

Dr. R. S. Storrs is to deliver the baccalaureate discourse before the graduating class of Columbia College at its next Commencement. Prof. A. C. Merriam goes again from the college next year to Athens, to take charge there of "the American school of classical studies." Dr. J. D. Prince is lecturing with great acceptance before the City University's Graduate School of Oriental Languages on criticism of the prophetic books of the Old Testament and the composition of the Hebrew canon. Dr. Wallace Wood is beginning a series of weekly lectures on art before the same university. The lectures are to be illustrated by original drawings, sketches, statuettes and models by some of the great artists, ancient and modern, native and foreign. Rev. Dr. Frank Russell, formerly pastor in Mansfield, O., and Owego, N. Y., and, later, the widely-known associate of Dr. Josiah Strong in the secretaryship of the Evangelical Alliance, has accepted the call of the Second Church of Bridgeport, Ct. If that church wishes to work and to have a tireless worker for its leader, it is to be congratulated on its choice. HUNTINGTON.

FROM WASHINGTON.

The Revival.

The Moody meetings have already become the great event of the month. The halls of Congress no longer attract the multitude; the theatrical and concert performances, even with such artists as Irving and Terry and the Boston Symphony Orchestra, feel the effect of this uncustomary competition, and even the National Woman Suffrage Convention, which usually draws throngs to its meetings, is comparatively neglected. There is every reason to believe that the religious interest which has been awakened will prove to be of a stable and permanent character. The behavior of the vast congregations at Convention Hall, day after day and night after night, indicates this very clearly. The responses to Mr. Moody's pleas and arguments have been not only general but also deliberate, and there has been no unnatural excitement whatever. One of the best signs of the revival is the noticeable improvement in the number in attendance on church services generally throughout the city.

Woman Suffragists.

The Woman Suffragists' Convention, now in session, has been unusually interesting. The society has met here annually for twenty-six years past, but next year the convention will be held at Atlanta. In addition to the familiar phalanx of leaders in the movement, headed by Miss Anthony, a number of speakers from foreign countries

have addressed the audiences this year, including Miss Korany of Syria, Senorita Catalina de Alcalá of Spain, Miss Spence of Australia and others, and the reports of the progress of the work in all directions have been extremely favorable. The cause certainly does seem to be advancing. Colorado and Wyoming already have full woman suffrage, Kansas and many other States partial woman suffrage, and a very respectable proportion of the senators and representatives are known to be in favor of it. The best authorities here now incline to the opinion that no constitutional amendment on the subject is necessary, and that it is a matter for each State to settle for itself; furthermore, that Congress, by admitting the senators and representatives from Colorado and Wyoming who were elected partly by women's votes, has practically committed itself to a concession of the legal and constitutional right of woman suffrage.

Considerable Distress.

The winter's social gayety and frivolity have been suddenly checked by the advent of Lent, the Moody gospel meetings, the continuance of the hard times and the very considerable increase of suffering among the poor since the arrival of the recent severe weather. The efforts of the charitable societies have been redoubled, but it is hard for them to keep pace with the demands for help. The situation has been aggravated of late by the inroad of a small army of vagrants and professional beggars from other parts of the country. Washington is probably the least efficiently policed and most loosely governed city in the world, owing to the fact that its citizens have little or no control over its affairs, which are supposed to be attended to by Congress, and it is ill prepared to cope with such an unwelcome invasion.

Within Legislative Halls.

Congress has been decidedly dull during the past fortnight. The principal interest at the Capitol has centered about the rooms of the Senate committees on finance and on the judiciary. The popular explanation of Peckham's rejection, which reduces the affair to the level of a personal fight between President Cleveland and Senator Hill, is practically correct. But it should not and must not be forgotten that there were grave doubts as to Mr. Peckham's judicial ability, and that among those who spoke and voted against him were some of the best men in the Senate, including both the senators from Massachusetts and Messrs. Allison, Aldrich, Frye, Cullom, Morrill, Teller, Washburn and Wilson, whom it will not do to designate as puppets of Senator Hill, and who would doubtless act from high motives in a matter of such importance. It is generally thought that the President took a false step in nominating an enemy of the senator, in the first place, when there were so many other men equally as good whom he might have selected; and now that he has taken this step twice, and been snubbed for it twice, it would seem as if there was nothing for him to do but keep on nominating anti-Hill New Yorkers until his list is exhausted. But it is evident that the country has already become disgusted with this political and personal fight over the supreme bench.

The Senate finance committee is having a hard time of it with the tariff bill, as expected. The committee members are being subjected to a tremendous amount of pressure from various interests, and it is not yet known what the net result of all

these discordant influences will be. Some say that the measure, when passed by the Senate, will be substantially the same as that passed by the House, while others predict that it will restore duties on coal, sugar, wool and some other articles and that the income tax will be eliminated. In the latter case there would be a fierce fight between the two houses, the termination of which no one could foresee. The probability seems to be that the committee will report the bill with some changes in the shape of concessions to the coal and sugar interests, but not with any radical modifications, and leave it to the open Senate to make any further alterations it may see fit to make. The report is expected some time next week, and then will begin a long and wearisome debate.

Mr. Bland's bill for the coinage of the silver seigniorage in the treasury has been the order of the day in the House all the past week, but the opponents of the bill have blocked the way by breaking the quorum—the favorite method of legislation here of late years. It is doubtful if the bill can command a majority in any case, and still more doubtful if it ever becomes a law, as the Senate and the President are known to regard it with suspicion. Meanwhile, there is already a demand for more money at the treasury, the proceeds of the new \$50,000,000 bond issue having barely availed to tide the government over the current month, and the best financiers in Congress are urging the authorization of a new popular loan, but it is believed that the present Congress will never take any such action. The financial situation, therefore, it must be confessed, continues gloomy.

As to Turkey.

The vigorous and effective measures instituted by our minister to Turkey, Mr. Terrell, have caused great satisfaction here. The course of the Turkish government toward our missionaries and naturalized Americans of Turkish or Armenian descent has long given serious offense to this government, and Minister Terrell's quick and decisive work in bringing the Porte to terms by threatening to send one or more of our warships to enforce his demands is keenly relished in official circles as a good deed done at the right time and in the best possible way.

Feb. 17.

C. S. E.

FROM THE INTERIOR.

What One Chicago Church is Doing.

In these days of attack on the churches it is sometimes well to consider what is actually being done by them. St. James Church, Episcopal, is situated on the North Side among wealthy people, who form, indeed, the bulk of its membership. The rector, Dr. F. W. Thompkins, is in sympathy with the poor, and stimulates his parish in its efforts to give them such assistance as they may need. In this he is ably seconded by Rev. Mr. McIntyre, his assistant. The parish house, a memorial structure, costing \$35,000, is four stories high, and is fitted up with rooms for every variety of work in which Christian people can engage. There are only two larger parish houses in the country, one of them connected with St. George's, the other with St. Bartholomew's, New York. It is in daily use, some of its rooms being open in the evening for those whose labors keep them away during the day.

The effort of the rector is to see that the influence of Sunday services is deepened

and extended by work during the week in the parish house, through various organizations from the church membership, young and old and of both sexes, and along the special lines of education, social life, relief and aid. This is in order to bring the forces of the parish together, to unify and consolidate them. A busier place than this parish house it would be hard to find. There is the Sunday school work and all that grows out of it. There is the training of the choir boys, of orchestras, debating societies and the like. Women meet there to sew for the poor in the city. There are guilds, also, half a dozen or more, whose object is to help the destitute parishes in our own country, as well as to secure funds for missionaries abroad. The Brotherhood of St. Andrew has a large representation in this church, and in its finely furnished rooms has taken on new life. The girls have their own social rooms, parlors, reception-rooms, a kitchen, cloakrooms and bathroom. At their receptions the food they cook is eaten by their visitors. Thus their education in the culinary art has a practical side of no little importance. A well-equipped gymnasium is one of the features. A day nursery, where the babes of poor mothers can be cared for, is supported in another part of the city by the ladies of the parish, while the Church Periodical Club sends its well-read magazines to those who delight in seeing them but cannot afford themselves the luxury of purchasing them. Back of all this activity, its cause and support, is the faith which this church and its rector have in the gospel of Christ and in the belief that its principles need to be applied constantly to the needs of our everyday life. What this church is doing other churches of the same denomination, and many others of different denominations in this city, are not only seeking to do, but actually are doing, thus bringing joy and courage into thousands of hearts and saving hundreds of homes from being broken up through the disintegrating influences of sin. That their influence reaches every class in society cannot be doubted.

The prominence of the Roman Catholic element in the government of Chicago is somewhat noticeable. A Protestant city, it has now a Catholic mayor, chief of police, chief of the fire department, postmaster, city attorney, clerk of the Circuit Court, Probate Court, Superior Court, more than its share of judges on the bench and forty-five out of sixty-eight aldermen. Fully ninety per cent. of the police force are Catholic. Good authority declares that sixty-seven per cent. of the teachers in our public schools are Catholic, while eighty per cent. of the pupils are Protestant. This statement makes no account of the parochial schools, which in this city are large and numerous. Of the votes cast for the democratic candidates at the last election about 75,000 out of 100,000 were Catholic, the remainder Protestant, Jewish and indifferent. That the Romanists are having far more than their share of the offices, not taking into account the Protestant element, which is chiefly Republican, is very evident.

Harper's Lectures on Genesis.

These lectures are given Saturday evenings in the Oakland Memorial Baptist Church, and are repeated, for the benefit of another audience, in Cobb's Hall, on the university grounds, Sunday afternoons. They form, essentially, the course which

excited so much interest in the East a year or two ago, and are characterized by that devoutness of spirit, reverence for the Word of God and fearlessness in giving the results of investigation which make President Harper's statements so valuable. The president is an ideal lecturer. He does not multiply words. He says just enough to make his meaning plain and to put an attentive listener in possession of the facts. That he should be attacked by brethren in his own church is natural, but that he is a heretic, or that he makes any assertion for which he has not good and sufficient reasons, no one who knows him believes for a moment. That the result of his lectures will be a modification of many opinions heretofore generally held in regard to the book of Genesis is certain. It is also certain that the interest in its study will be greatly increased and the conviction strengthened that it was composed, or arranged, out of many documents or traditions, by some one divinely fitted for the work. Dr. Harper believes that the Pentateuch is Mosaic, although he does not assert the Mosaic authorship of all its contents, nor deny that later editors may have had much to do in giving it its present form. Why should it be thought strange if it should be proved that even Moses made use of preëxisting opinions, for the truth of which it was no part of his duty to vouch, in order to draw from them important moral lessons? Great interest will attach to the publication of these lectures in book form or in the *Biblical World*. These lectures, those of Professor Moulton on Typical Bible Studies and on Greek Tragedy for English Readers, together with those of Dr. Kent on Prophecy, have demonstrated the value of the principle of university extension as it has been applied in this region.

Baptist Social Union and Missions.

The first speaker at the Baptist festival, Tuesday evening, was Dr. Wayland Hoyt of Minneapolis, who laid special emphasis on the fact that the Baptists have been kept sound in their faith through absence of creeds by being loyal to the Scriptures alone, and that they are largely indebted for their success to the excellence of their polity. For this he failed to give sufficient credit to the Congregationalists, from whom the Baptists borrowed it. But the chief interest of the evening centered in an address by Rev. A. F. Parker on Certain Social Problems. It seems to be impossible to have any important gathering here without considering some phase of the irrepressible social problem. Mr. Parker drew attention to the contrast which two sections of the city, touching each other and containing about the same number of people, 60,000, present. Both lie substantially between Twentieth Street on the north and Thirtieth or Fortieth Street on the south, and are divided by Stewart Avenue into an east and west section, the latter lying on the river, the former fronting the lake. In the lake region are three Roman Catholic churches, in the river region six; in the lake region twenty-two Protestant organizations, among them some of the strongest in the city, in the river region six weak and struggling Protestant societies. In this river district there are no bookstores as compared with ten in the lake district, no public library stations, as compared with three in the other, but saloons in large numbers and poverty of the most pinching sort. There is no reason, save in the character of

its population, why the river region should not be as attractive and as healthful as the section which fronts on the lake. The difference is at bottom a moral difference. If the social problem is ever solved its solution must be found in the proper use of moral means. It looks as if the calls for social settlements in the poorer quarters of the city, where crime flourishes most, would be greater than the ability to meet them. But it is a healthful sign that so many Christian people are seriously considering their personal responsibility to those whose social surroundings are unfavorable to piety.

Robert Ingersoll and the Churches.

Chicago has had the privilege of hearing this eloquent orator once more pour out his spleen against the churches and Christianity. His address, as usual, is for sale on the street corners at five cents a copy. His arguments are the old ones, which have been answered many times, but which, with amazing effrontery, he brings forward as if they were new and unanswerable. It is interesting, in view of the pretension of men like Ingersoll, to notice the evidence of the powerlessness of his attacks on the churches as it is brought forward by a secular paper like the *St. Louis Globe-Democrat*, which has been at pains to gather up statistics as to the growth of the churches in several States while the great unbeliever has been leveling his shafts against them. The conversions this very winter in Illinois, Missouri, Kansas, Texas and Arkansas, only taking returns from comparatively few counties, aggregate 54,000, with over 49,000 actual additions to the churches. The editor pertinently remarks that in presence of the facts Christianity exhibits few signs of dying out or of losing its hold on the people. The American people are essentially a religious people, not caring much for dogma, but profoundly impressed with a sense of the importance of the great central truths of the Christian religion.

The New Mayor Again.

One is glad to write that in many respects Mayor Hopkins is proving by his acts that he is not indifferent to pre-election promises. He has not only selected an excellent man for comptroller, but he has vetoed the famous, perhaps one might truthfully say infamous, Watson gas bill, and his veto has been maintained in spite of the determination of a majority of the Democratic aldermen to carry it through. It now looks as if by this action the mayor had put himself on the side of reform and had given notice that no boodlers need appeal to him for sympathy and aid. Perhaps Mr. Stead's confidence in Mr. Hopkins may be well founded. At any rate, Republicans hope so, and will support him none the less heartily if he does right than if he had been chosen by their vote. The awful weather Monday, the worst of the year, the wind blowing at the rate of eighty-four miles an hour, caused a great deal of suffering and increased the demands for assistance from all over the city. Gifts continue to come in from the different trades, but the large gifts which had been hoped for are still lacking. Possibly they will not be needed, although when a church like the Union Park, even with its careful methods, expends about \$100 a week it is hard to see how all wants are to be met from the money in hand or in sight.

The Tract Society.

We have here a vigorous branch of the American Tract Society. The money raised

here is expended here. The yearly reports of the work of the society grow more encouraging. Naturally, the work last year was more extended and attended with better results than ever before. But we are now coming to look on this society, as managed by Dr. Wherry, formerly a Presbyterian missionary in India, with increasing satisfaction. The amount of literature furnished for two or three dollars is something extraordinary. It is good literature, too, such as a pastor can use among his people and in his correspondence. In its new departure, or proposal to publish a tract every month, beginning with one written by Dr. Cayler, of which 100 copies are furnished each subscriber each month through the year for the sum of two dollars, the society is sure of the approval not only of earnest pastors but of multitudes of Christian workers.

FRANKLIN.

FROM JAPAN.

A Conservative Reaction.

Were one to be so rash as to use a single expression to characterize the history of '93 in Japan, it would be the startling, and yet, under the circumstances, cheering, one of "down brakes!" As I have borrowed my designating title from mechanics, I will begin my proofs with that department.

Japan began her curtailment of drafts on foreign industries in one important department by completing last May, in the government works at Kobé, her first home-made locomotive. As it works well and cost one-fifth less than a foreign engine she is highly pleased.

So far as the weather of the year was concerned, it should be marked as down pour instead of down brakes. Five or six provinces suffered severely by the floods and winds of last October, and there was a wide call for special charity. The Christians are still engaged in this benevolent work, and thanks to the generous aid of Mrs. Julia Billings and others in America, as well as of many workers in Japan, both native and foreign, it has been possible to render a large amount of special relief. This work is now being followed up by extra evangelistic efforts, a well organized corps having been formed for this purpose in Okayama ken, and no less earnest if slightly less formal effort being put forth elsewhere.

A Brave Speech.

In the political world the brakes were not applied till near the end of '93, except in the case of a few ultra newspapers or rash demagogues. But December witnessed a general shutting down. Parliament was temporarily prorogued twice and then dissolved—all in the space of three weeks. Moreover, a new party of marked virulence and popularity, which advocated anti-mixed residence views and harsh treatment of foreigners, was suppressed, and the government has the courage to face a new general election, largely on the question of treaty revision. A few days ago the minister of state for foreign affairs delivered a strong speech in the Lower House, in which he showed clearly that this present anti-foreign agitation was directly opposed to the line of procedure marked out by the emperor in the early years of his reign, was disloyal to him and thus to the country, and would surely prove a serious obstacle in the nation's progress. His were brave words, indeed, and will do more to allay the rising tide of foreign suspicion than all the acts

combined of this and the preceding parliaments.

The House was in no mood for hearing such a speech and treated Mr. Mutsu quite rudely. After he had finished an opposition member obtained the floor and made something of a sensation by rinsing out several times the drinking glass just used by the minister. A few minutes later Parliament was prorogued by imperial decree, and a day or two later dissolved entirely. All these happenings are steps, staggering though they be, toward the goal of all liberal politicians in the country, viz., party government, a cabinet responsible to Parliament as well as to the Emperor.

Improving Moral Standards.

There is one respect in which the political world has been improved by the down-brakes movement of the past twelvemonth and that is morally. The application was extreme and unjust, but the craving for a higher moral standard resulted in the impeachment of the president of the Lower House, the forced resignation of a vice-minister, both very able men, and the strange union of men of widely divergent views to follow the lead of an out-of-date conservative, who is well-nigh a fanatic on some questions, but who stands for rugged honesty and a high personal character.

Give Them Time.

President Kozaki of the Doshisha has been criticised here as in America for some of his utterances at Chicago. Those of us who know him well cannot believe that he was rightly reported, or if so that he fully and fairly stated his own views. Those extreme utterances of his, and remarks of other Japanese Christians on both sides of the water, need cause no undue anxiety. They may hint at the trend, but they do not show the spirit or belief of the great mass of Japanese Christians. These Asiatic people are accustomed to thinking aloud. They are not restrained or embarrassed by many precedents known to Westerners. Restless agitation is the order of their being. Stagnate they cannot. They demand for leaders men who are in sympathy with new thoughts, but are strong enough to stand alone and resist undue progress. As I have tried to show, the main movements of 1893 were a calling in check, a summoning to account of those who would retain their leadership.

Recent Events.

Captain Janes, who accomplished such a memorable work years ago in Kumamoto, revisited Japan last summer and is now teaching in one of the government schools in Kyoto. Though still claiming to be a disciple of Christ, he has adopted extreme views entirely at variance with those of the Christian church. He antagonizes creeds, churches and organized missionary work. Because of his old-time relations with the "Kumamoto Band," many of whom are as loyal to him as ever, he was invited to deliver a course of lectures before the Doshisha Literary Association. They proved so virulent, confused and out of place that after the third lecture the students stopped them. The mission has been compelled to close temporarily its station at Kumamoto. The schools there, yielding to the anti-foreign sentiment of the times and the "advanced views" of the principal, did not desire the further services of missionaries, hence they have removed to an open port.

Okayama, Jan. 10.

J. H. P.

CURRENT THOUGHT.

AT HOME.

Prof. Theo. Woolsey, in the February *Yale Review*, gives his opinion of the Hawaiian policy of the administration. "Not only our recognition of the new government in Hawaii, not only its recognition by other states, but also every subsequent act proves its sovereignty. We have accredited a minister to it; we have received a minister from it. Nor does its avowed provisional character alter our duties or its rights. If a government is organized to secure certain objects, who shall decide when and whether those objects are achieved or are impossible, or what other objects shall succeed them? Is the dictum that the objects for which this provisional government was formed have proved nugatory, and that, therefore, *ipso facto*, it has lapsed and the former government reverts, one which it is competent for any other than itself to pronounce? . . . To restore the queen by intervention would be a fresh wrong. Any forcible interference in the affairs of Hawaii, even to insist on a plebiscite whose result should determine in whose hands the government shall reside, would be illegal, for Hawaii is a sovereign state. One wrong cannot be cured by another."

A remarkable article in the *Jewish Messenger*, by Josephine Lazarus, on Judaism—Old and New, says: "On the one hand, do we not clutch desperately the dry husks that we hold in our grasp, of external rites and devitalized formulae, calling them bread for hungry souls, or else, letting these go and casting them aside, do we not see our Judaism scattered to the winds so that no man knows how to gather it? Let us not be deceived. We cannot save our Judaism in any narrow, in any broad sense even, unless we lose it, by merging and adding to it that which will make it no longer Judaism, because it is something that the whole world claims, and therefore cannot be the exclusive prerogative of Judaism—in other words, by entering into the larger, spiritual life, which makes no conditions, no restrictions necessary, draws no boundary lines, no arbitrary and external distinctions of race and creed, sets up no barriers between man and man, between man and God, but reaches out in perfect freedom, perfect oneness with man, to perfect oneness with God." Commenting on this the editor of this influential organ says: "She voices the views of a growing number among us—larger, perhaps than is generally imagined—who wish Judaism to attain more definiteness and precision, and who would hail a movement that would put a little life into dry bones."

Our Japanese correspondent lets us see on this page how grave is the situation there. Rev. Dr. George M. Knox, in the *Evangelist*, says: "If the treaties are strictly enforced it will create a revolution in the missions. Though the resolution asks that 'churches' be subjected to the same rules and supervision as the temples, yet it is not aimed at the missionaries. But they will be the chief sufferers. The 'concessions' have already as many missionaries as can find room and work, and more than half the whole force live in the 'interior.' All these men and women will have to move to the 'concessions,' where there is no room for them."

ABROAD.

Prof. Max Müller, in the January *Nineteenth Century*, writing on Mohammedanism and Christianity says: "They have in Turkey no young mothers who commit suicide or drown their illegitimate offspring. Though neither slavery nor polygamy can be approved, I confess I found it hard to answer Mohammedan critics who had seen the streets and prisons of Paris and London. There are many enlightened Mohammedans who condemn polygamy and slavery. Polygamy, in fact, is dying out. Mohammed did not enjoin it, he simply tolerated it, as it was tolerated among the Jews."

A Christian Theory of the Distribution of Wealth.

By Prof. George D. Herron, D. D., Iowa College.

Two petitions in the Lord's Prayer suggest a Christian theory of the distribution and responsibility of wealth.

1. *Give us this day our daily bread.* A truthful and intelligent utterance of this petition is the taking upon one's self of a vast social obligation. This prayer for daily bread is a voluntary participation, on the part of him who truly prays it, in the fatherliness, responsibility and providence of God. It means that we who thus pray must be intent upon making society the organ of God's providence; that we dare not be indifferent to a social system which defeats a divine economy of production and distribution; that we must, like Jesus who taught us these words, be terribly discontented, hotly indignant and wrathful at the inequality of burdens and benefits which a false science of society permits. Our right to gain and enjoy is an idle matter compared to our responsibility to reveal God to men as their Father. For any of us to claim what we have as our own, to make gain the lord of our energies, while voices of hunger and murmuring fill the world, to be indifferent to wrong social conditions, to consent that millions shall have only poverty for their portion and the few control the wealth of the world, and then pray for *our* daily bread, is to be guilty of a horrible hypocrisy. Society, to be just, must be the organ of the providence of God to the people. When we consent to an unproviding social system, to a political science that is not a science of Providence, we witness to men that God is not their Father; we make way for tyrannies and raise fearful unbeliefs between men and their freedom.

The investment and distribution of wealth, which economists have spent so much wisdom in showing to be according to natural and economic law, has been arbitrary and unnatural, revealing economic foolishness and producing economic disaster. We have been taught that wealth responds to the greatest demand, that it invests where it can find its greatest security and interest. But wealth has done precisely the reverse of this. It has utterly failed to meet the natural demands of God and men, and has scarcely ever failed to prove its cowardice and greed and witness to the falseness of its theory by fleeing from every just demand. Wealth is losing itself through saving itself. Its withdrawal from circulation and productive investment in times of panic, its habit of hiding itself in vaults and refusing to work and sacrifice in the face of a crisis, is disobedience to both ethical and natural law; it is uneconomic and suicidal.

A sound business sense, a natural economy of investment and distribution, would bid capital go where it is needed, where it can supply the demand for work and wages, where it can be the manifestation of the providence of God to His children. In this way capital would obey the true science of supply and demand and find its enduring prosperity. Capital can prove its right to be only by being as inventive and ingenious in providing for the prosperity of society as for its own increase. Unless individual wealth soon faces and accepts its social opportunity and responsibility, it will go the

way of political and ecclesiastical absolutism.

There has not been a single financial panic in recent American years that could not have been averted, and converted into a divine opportunity for a sound progress, by the response of the capital in Christian hands to the immediate social need. Wealth is always a social production and responsibility, viewed economically. Viewed ethically, a crisis and time of unemployment and want, a time of social extremity, is the supreme obligation and opportunity of wealth at least to furnish work and bread for the society whose protection has made wealth possible. The tenement house system, the system of monopolies, the system of land aggregation, the sweating system, the system of municipal public works, the railway system, the whole industrial system, the present crisis, is the divine, and perhaps the last, opportunity of the collective Christian capital of America to lay in peace the foundation for a Christian society. This collective Christian capital is under the same quality of an obligation that God is to answer the prayer, *Give us this day our daily bread.* It is under as great an obligation to build factories and open new fields of industry because of compassion on the multitudes as Jesus was to spend a healing sympathy on the sinful and the sick.

Let the ingenuity of wealth become social, let its energies be naturally and divinely directed, let its forces become redemptive, let its ends be the social well-being, its concern the common health and wealth of the people, and it will have discovered a true economy, and it will create a new world. Jesus was under no more obligation to give His life for the world than is the collective Christian capital of today to give its money for society in the creation of a Christian democracy of industry. Except wealth become the manifestation of the providence of God, except its economy be an answer to the people's prayer for daily bread, except it so administer itself that in seeing it we see the fatherhood of God, except it believe on the Lord Jesus Christ, it cannot be saved. Mystical as this may seem to a so-called practical business world, it is both scientific and rational. And if there is any sphere of life among men where there is a lack and need of sense it is in the practical business world of today.

2. *Forgive us our debts, as we also have forgiven our debtors.* It is hard to speak of the forgiveness of sins as a social obligation and keep out of the way of the theologian, who insists on separation and distinction between forgiveness and atonement, between propitiation and justice. Such distinctions are metaphysical and artificial; they belong not to morals or philosophy. We must be rid of all metaphysical and legal definitions of forgiveness and punishment, propitiation and redemption, before we can think of the sociality of the forgiveness of sins. Forgiveness is not passive, not sentimental, nor is it a bargain between God and man, nor is it yet definable in the terms of the courtroom. But one who forgives is always one who expiates the sin he forgives. Forgiveness is, after facing the enormity of another's sin, voluntarily tak-

ing that sin upon one's self, that the guilty one may be delivered from its power. The forgiveness of sins involves the most strenuous moral activity. It is the very energy of virtue seeking to bear away sin not its own. We do not forgive by letting the sin against us pass into pleasant unremembrance, by letting bygones be bygones, but by appropriating the sin we forgive as our own, and expiating, burning it up, in the holy flame of our own suffering on behalf of the forgiven one.

Forgiveness and salvation are the same. When the sin of the world is so real to us that it makes life a divine agony, when the injustices and littlenesses and shame and failures of our brothers become so real as to hurt, to crush, to make us bleed upon the cross of self-renunciation, and make the righting of the wrong of the world the passion of our life, then the forgiveness of sin becomes a real experience, a moral fact, a working force in our life; then we become expiators, sin-bearers, atoners, propitiations. Nothing less than the whole life at work delivering from sin is forgiveness. To forgive our debtors is to pay their debts. This voluntarily going down underneath the sin and wrong of the world, to bear its misunderstanding and mockery, to be mangled and tortured by it, to bear it through Gethsemane to Calvary, is the divinest of all mysteries, the simplest and holiest of all facts, the most evolutionary of all processes, the most social of all economies. It was in this way that God forgave our sins in the incarnation, and revealed the cost of that forgiveness on the cross. The forgiveness of sins is the foregoing of sins.

The artificial and metaphysical theories of forgiveness have prevented the coming of that Christian society which is a fellowship of forgiveness and salvation through sacrifice. Jesus organized a redemptive society, not a church or religion or sect, to be the organ of His forgiveness and passion to the world. He did not Himself come to bear away the world from its sin, but to bear away sin from the world and perfect its social order through moral fellowship with man. This divine society was to execute His forgiveness, to incarnate His propitiation, to disclose His government and realize His atonement in human experience. He left no room for mistake concerning the work of this Christian society. There is nothing ambiguous about His definition of the quality of life that entitled men to citizenship in the kingdom of God. His society was to be a fellowship of those who should bear His cross of suffering for the sin of the world—a society of men and women as distinctly dedicated to sacrifice as the slain Lamb Himself. The whole idea of a church, which was to be an ark of safety from the world, is absolutely foreign to the conception of Jesus. Many were called to become citizens of this kingdom, members of this society, then as now, and few were chosen. Many could be good Jews, good pagans, irreproachable in manner, correct in opinion, very religious; but few were great enough to become members of a society of organized sacrifice.

Society must learn how to forgive sins. Our courts must become able and just to

forgive and purify. It is the state's business to forgive sins as truly as it is the business of God. The state must be the social organ, and society the living organism, to discover how to apply the redemptive forgiveness of Jesus to persons and administer it through institutions.

The forgiveness of sins is a rational law of political economy. The administration of this law in the case of the Homestead strike might have made it the Pentecost of an industrial dispensation of the Holy Ghost. The economic waste, the countless millions that are yearly lost through the economic violation of the law of forgiveness, witness to the financial imbecility, and how much more to the ethical wickedness, of an economy that is not the justice of love.

THE ANTI-CHURCH CRUSADE.

BY Z. S. HOLBROOK, CHICAGO.

The Christian churches have more to fear from hypercriticism than from higher criticism. The new school of "advance thinkers," who are anxious that the churches shall round the curve into the new century more deeply in touch with the practical affairs of this world, and who are impatient with the seeming delay of the churches in awakening to a sense of their responsibility and opportunity, differ from many of us only in method.

All earnest and loyal Christians are anxious to see the church espouse the cause of the laboring classes and extend its influence into the sphere of economics, ethics, politics and trade so far as it may be done efficiently and wisely. If any particular clergyman wishes to fight the saloon or Tammany, monopolies or trusts in a hand to hand conflict, all wish him Godspeed, though there may be some difference as to the wisdom of his methods. But if clergymen shall assume to speak for their Master with authority in these spheres of thought and influence, it is important that their zeal shall be according to knowledge. Otherwise Christ's bitterest foes will be those of His own household. The number of Christian clergymen pressing to the front in the sphere of economics is a healthful sign, and if their work shall be done as accurately and with as good a spirit as Dr. Gladden's, Dr. Behrends's and others great good will follow. But half-educated pulpits should keep out of this sphere.

An admirable illustration of the uselessness of hypercriticism is seen in the view of the Christian churches of today taken by Rev. George D. Herron, D. D., in the symposium in the *Northwestern Congregationalist* inspired by the article of President Gates of Iowa College, and whatever I say of Dr. Herron's methods and work is spoken kindly and with no wish to underestimate his abilities, and much less with any thought of questioning his motives for his strictures. In the symposium alluded to Dr. Herron said:

I do not believe that even Protestant Christendom knows what Christianity is. I do not think that the pulpit knows what Christianity is, because that which is taught in the theological seminary is not Christianity, whatever else it may be. I think there is nothing the church more dreads, nothing it is so afraid to have tried, as the actual kingdom of God upon the earth. I am reluctantly coming to believe that Christianity as it is organized is the most serious obstacle in the way of the realization of the Christianity of Christ.

It is not a matter of surprise to those who read Dr. Herron's Message of Jesus to Men of Wealth to read now the same sweeping

and destructive generalizations which he there applied to our Christian civilization now transferred to the Christian Church. The premises which he adopted led him logically to his conclusions, but there was confusion of ideas to begin with.

If the desire to acquire is confounded with avarice, and self-interest is synonymous with selfishness, then a single glance at the Christian churches and the lives of Christians must inevitably produce such a pessimism. If the Congregational churches shall be led away in the least by such indiscriminate destructivism, they will not enter the glorious "new era" to which all eyes are strained, so closely in touch with the American people and the American spirit as they now bid fair to do by their fairness, breadth, liberality, spirit of good will and democratic principles.

The first assertion in the Message of Jesus to Men of Wealth, that "Cain's murder of his brother Abel was the first bald, brutal assertion of self-interest as the law of human life," is a blunder. The author confounds self-interest with selfishness, and this fundamental error, with all the absurd conclusions that follow, is carried through the entire book. He innocently makes self-interest and selfishness synonymous. The mistake is in confounding a noble quality with its perversion. Self-interest is a divine and noble instinct and its perversion is selfishness, which is quite a different quality. Christ laid down as the cardinal principle of Christianity the well-known law of love, "Thou shalt love the Lord thy God and thy neighbor as thyself." President Mark Hopkins says in his Law of Love that this is the cardinal principle. The love which the divine Saviour commanded and inspires glows in three directions: upward toward God, outward toward neighbor and inward toward self. Here is the origin of self-love or self-interest. Dr. Hopkins says, "Self-interest is necessary to any system of truth that is perfect." Fleming says, "So long as self-love does not degenerate into selfishness it is quite compatible with true benevolence." Macintosh says, "Selfishness is a vice, utterly at variance with the happiness of him who harbors it and as such condemned by self-love." Webster says: "Selfishness is an exclusive regard to one's own interest or happiness; that supreme self-love or self-preference which leads a person to direct his purposes to the advancement of his own interest, power or happiness, without regarding those of others."

The Scriptures make constant appeals to self-interest as a motive of action worthy of exercising. It is a foundation stone in our civilization, commerce, invention and social life, and as such is a worthy and permanent motive. When Dr. Herron, therefore, sees society moved by it and confounds it with selfishness, he rushes into print with an indictment against society, churches, commerce. Selfishness did lead Cain to slay his brother Abel, and does lead in our day to social disorders of all sorts, from trusts and monopolies down to the violence of union organizations, and every earnest Christian man will do all in his power to assist Mr. Herron in lessening the evil, but it cannot be done by abusing churches or ministers, and much less by confusion of ideas or tongues. Another fatal mistake which Mr. Herron makes, and its bad results flow all through his conclusions, is in mistaking the desire to acquire for avarice. "Greed mars

our civilization," is his half-truth, which is always so dangerous.

The tirade against the churches which seems to be the coming fad, especially here in the West, is simply following in the wake of Tommy Morgan and George Schilling and the other socialists. It is popular to hiss the churches and cheer the name of Christ for an apology. It happened last autumn that I was appointed by Mayor Harrison as vice-chairman of the relief committee in Chicago. At five o'clock in the morning we were all at work on the Lake Front getting men out upon the streets, and not one socialist or labor agitator raised a finger to help us. All the workers were Christian people, and the talkers remained at home abusing churches for not doing more. It is not true that Christians are backward in philanthropy or lack sympathy with human need.

These words are penned because it is time to sound the alarm against the sweeping indictments which are brought against Christian churches and clergymen by socialists and "advanced thinkers." The church has faults enough, but its foes must not be those of its own household. If they have a special message from Jesus we have a right to insist upon their credentials, which are Christ's spirit of love and gentleness coupled with accuracy of statement.

SHALL WE OBSERVE LENT?

BY REV. CHARLES E. JEFFERSON, CHELSEA.

Christians who desire to deepen their spiritual life feel the need of special seasons of meditation and prayer. Ministers who wish their churches to grow in grace and power plan services to meet this need. At what time of the year such services should be held is a question upon which all cannot agree, for the reason that no one season is equally convenient for all. The first week in January seems to many to be the most appropriate of all seasons, partly because the heart is naturally receptive on entering upon a new year, and partly because this week is sanctified by the memories of the fathers, and because it seems unwise to depart from ancient customs except for reasons vitally conclusive.

There is an increasing number, however, among both clergy and laity, who feel that Passion Week as a season of special meditation has advantages over what has become known as the Week of Prayer. In the first place, the weather is generally milder in March or April than in January, and many of the aged and infirm who cannot brave the storms of midwinter are able to trust themselves to the gentler atmosphere of spring. And even robust Christians—at least in Chelsea—are more disposed to attend religious service on pleasant evenings than when obliged to wade through snow or tiptoe over ice.

In the next place the holidays are days of dissipation. The last half of December is for all of us a busy season. Buying Christmas presents and eating Christmas dinners and holding Christmas entertainments and attending Christmas parties are a tax on human nerves which leaves us fagged and jaded. To pass at once from Christmas festivities to religious meditation is a step which many find it difficult to take. Moreover to business men the closing year brings added burdens. Old books must be squared and new books opened, and many a man is obliged to work early and late at

the very time when his pastor most needs his presence in the church.

Then, again, there is an advantage in making the week of special services the climax rather than the starting point of the winter's work. In a living church the spiritual interest increases through succeeding months, and a larger number of the members of the church are in the mood to meditate and pray at the close of the Lenten season than at the opening of the calendar year.

Furthermore, the week preceding Easter is freighted with memories more precious than those which cluster round any other week in all the months. Passion week is the heart of the Christian year. It is dear to every Christian heart. To follow the Master's footsteps through the closing week of His earthly life, to repeat once more the words which fell from His lips on those sad, glad days, to meet as brethren on the Thursday evening which commemorates the evening on which He took the bread, and gave thanks, and brake it, and gave it unto His disciples, to ponder in silence the mystery of the awful day on which the King of Glory died—this brings to the church a benediction which lingers and which lingering purifies and strengthens.

Finally, it is desirable—so many of us think—to give new emphasis to the Christian year. Some of us have been afraid of Lent because the Catholics keep it. Such narrowness is out of place in these broad times. The very fact that Catholics keep it, as do also the Episcopalians and Lutherans and many others, is strong reason why we should keep it, unless the observance contains within itself the germs of evil. All things are ours since we are Christ's, and whatsoever is good in the practice of any body of Christ's followers should be received by us with gladness and thanksgiving. Passion Week is not the property of any one company of Christ's followers—it belongs to the universal church. If it is observed by other communions than our own in ways which our judgment cannot approve, the opportunity is open for us to strip it of all needless ceremonies and use it in a way which will satisfy our souls. The fact that so many millions of our brethren in Christ have agreed to make Passion Week a sacred week, hushing the tumult of society and filling the world's atmosphere with prayer, is cogent argument why we should unite with them in seeking blessings which the Lenten season brings.

Until three years ago it was the custom in the Central Church in Chelsea to observe the traditional Week of Prayer. The services that year not bringing satisfactory results, it was decided at the close of the Week of Prayer in 1891 to hold additional services through the last three weeks of Lent. The meetings were so well attended and so warmly spiritual that the Week of Prayer was abandoned and for the last two years we have followed the plan adopted in 1891. Through three weeks, on every evening of the week save Saturday, we sing and pray, and meditate and grow. The church comes out of these meetings each year transfigured. Easter becomes what it ought to be—the crowning day of all the year. It is the prevailing conviction among our people that we can never go back to the January meetings. Not only are we Christians born again, but many who have not followed Jesus take up their cross and follow Him, and at our May communion we receive the largest accessions of the year.

BY THE WAY.

What a fatal lack of adaptation of subject to audience we find occasionally in the pulpit. Theologues just fledging their wings usually have to learn to suit the message to the hearer, but it seldom happens that one fares quite as badly as the young man who was spending his vacation in a frontier town distinguished for the quantity and variety of its profanity. He stood it patiently for a time, but when endurance ceased to be a virtue prepared a sermon on the Third Commandment. Thoroughly saturated with his theme, he ascended the pulpit stairs on the following Sunday to be confronted by a congregation of thirteen estimable women, most of whom were past middle life. We heard the other day of a minister preaching as a candidate and taking as the topic of his morning discourse Divorce Reform. It was a broad and exhaustive treatment of the question, and would doubtless have delighted Dr. Dike from beginning to end, but its pertinence to the occasion was somewhat impaired by the fact that within the memory of the oldest inhabitant not a divorce had occurred in that town. Straying into a Back Bay church the other afternoon to attend what some irreverent persons term Dr. Blank's *matinée*, we found him discoursing eloquently to the audience that throngs thither every Sunday to hear him—and the music—on the duties of laboring men. He showed what changes for the better had taken place in their lot since the beginning of the century and urged them to cultivate habits of thrift and frugality. Sensible counsel, to be sure, but probably not one in twenty in that fashionable company could by any stretch of language be denominated a wage-earner. Hardly more appropriate to the surroundings was the series of sermons preached in a New England city on the responsibilities of capital and of employers of labor when the overwhelming majority among the listeners were wage-earners. When Paul reached Athens he was discreet enough not to overhaul his barrel and deliver on Mars Hill the sermon that took so well back in Antioch of Pisidia.

We were sitting in the parlor of a New York hotel the other day when a man entered leaning heavily on the shoulder of another man. As they passed we caught the words, spoken huskily, "Don't blame me, George, don't blame me." It was the pitiful plea of a broken man, the cry for help, the appeal of weakness to strength, of guilt to mercy. We never shall know the circumstances that led to its utterance or the reception with which it met, but it was like a window into a human soul, a leaf out of a bitter experience, hardly exceptional but strangely pathetic in what it revealed of the trouble and the sin of one poor, erring soul, and typical of countless other wanderings from the path of rectitude into the morass of sin and sorrow.

The obligations of family relationship are endless in their reach. It has been said that he who has once loved truly is tender to all; and so it is sad paradox when he who has loved as a son is inconsiderate of the parents of others, or when a father glowers over his newspaper at some other person's baby who lifts up its voice in public weeping. A happy contrast was that of a minister—and he was a Congregationalist, too—who saw a woman trying to get three small children off the train and at once took the smallest one in his arms and deposited it safely on the station platform.

The following conversation in a public conveyance was recently overheard, or rather inter-heard, as the writer happened to be standing in the crowded car between the two parties of the dialogue. The speakers were fellow-members of a parish that is looking for a pastor. A certain minister had preached the previous Sabbath as a candidate. Quoth A to B, "How did you like the preacher last Sunday?" Replied B, with a merry twinkle in his eye, "O! very well, but I didn't quite like

his text; it was a little too previous." "How so?" asked A, evidently at a loss as to his friend's meaning, "I don't see the point." "Why," responded B, "didn't you hear him say, 'Ye have not chosen me, but I have chosen you?' I'd like to know if you don't call that a little bit previous?"

Dr. Paxton of New York seems to have lapsed into obscurity, whether temporary or permanent time alone will tell. The prince of story-tellers himself, there are afloat about him several tales worth going on record. Dr. Gregg, formerly pastor of Park Street Church, Boston, was a collegemate of his and recalls vividly the circumstances of their first meeting on the campus. It did not take two such good fellows very long to get acquainted, and soon young Paxton was confiding to young Gregg the whereabouts of an orchard whose fruits were declared to be overripe and ready for the first picker. He did not induce his new found friend to become a partner in his escapade, at least as far as taking an active part in the raid went, but doubtless he did not lack for coadjutorship. After they left college the two drifted apart and saw nothing of one another, though settled in the same city, until Dr. Gregg chanced to have a spare Sunday evening and improved the opportunity to hear his old acquaintance. The service had begun when he reached the West Church, and as he passed up the aisle Dr. Paxton was reading the Scripture lesson. The first words that fell on Dr. Gregg's ear were, "Let him that stole steal no more."

Dr. Paxton's free and easy manners and unconventional methods are said to have distressed some of his brethren in the New York Presbytery, who now and then, at a ministerial gathering, took it upon themselves to remonstrate with him. On one such occasion, after he had been taken to task more or less gently, he rose and vented his feelings in this fashion: "You can talk, brethren, all you please. Dr. — may say this and Dr. — may say that, but I want you all to understand," and here his fist descended vigorously, "that the West Church is the only Presbyterian church in New York City in which the sign, 'standing room only,' is seen morning and evening."

Newspaper reports of society life at our national capital do not often mention an undercurrent of religious thought and feeling which, perhaps, is not more powerful in social circles in any part of the country than in Washington. Not long ago we were sitting beside one of the justices of the Supreme Court at a public dinner. He spoke with much interest of a Bible class of which he was the leader and of the topics discussed there, and by his repeated recurrence to the subject showed how deep a hold the themes of religion had on his mind. On another occasion, at a table surrounded by judges and leading lawyers, one of the principal topics of conversation was the providence of God as manifested in critical periods of our national history, and one of them, at least, gave testimony to his own personal faith in God, while another avowed his respect for the personal piety of certain men who have been prominent in national affairs.

A gentleman of our acquaintance called, recently, on a friend of earlier days, whom he had scarcely seen for twenty years. She is widely known as a lady prominent in the social life of the capital. After some conversation about the experiences through which they had passed since their separation and entrance into public life, she said to him, "And now tell me something about your own spiritual growth, and what the years have brought to you of deeper trust in God." These are but a few instances, among many that might be mentioned, which show that at the fountain head of our national government faith in God is neither ignored nor dying.

The Home

HUSBAND AND WIFE.

BY HARRIET MCWEN KIMBALL.

She was all this: true woman, truest wife,
And crowned with age than fairest youth more
fair;
A saintly aureole her silvered hair;
Single of heart and so secure from strife,
Though all the world with discords might be
rife;
Walking serenely in the purer air
They breathe who know the Master every-
where;
Sheltered and sheltering in wedded life—
So did she reach at length her journey's end,
And left him standing with uncovered head
Where part their ways—nay, only seem to part,
The sundered presence is the unsundered
heart,
The closer union with the spirit fled
That only saints and angels comprehend.

THE RIGHTS OF MEN AND CHILDREN.

In the general skirmish after woman's so-called "rights" is there not danger that we lose sight of the rights of men and children? Surely they have rights which we are bound to respect. Need we say that every husband whose money provides for the maintenance of a house has a right to expect that his wife will cheerfully do her part toward making it a home? How much of comfort, of mutual love and confidence, of good cheer and general restfulness that dear word *home* suggests! Let us see to it that the hurry and nervous worry which attend the world's work shall, so far as possible, be eliminated from its régime. There may not be plenty but there should be peace in all our homes, else they are little better than abiding places.

And the children! How the soul is moved as we stop to consider the rights of the little youngsters who are tugging away at our heartstrings. True, they are absorbing and oftentimes fatiguing, but what large dividends they pay in confiding love, a commodity untouched, fortunately, by the tariff legislation. Do any say that this housewifely, motherly routine is a monotonous, weary way in which to pass our allotted threescore and ten years, and that we long for rest? Yes, the youngest of us has felt this craving for rest, but it will not come through idleness or change of environment. We need to remind ourselves anew of Goethe's lines:

Rest is not quitting this busy career;
Rest is the fitting of self to one's sphere.

'Tis loving and serving the highest and best,
'Tis onward, unswerving, and this is true rest.

Ah! this "fitting of self to one's sphere!"

That is the secret of truest rest here for man or woman. This "loving and serving the highest and best" will open to us, by and by, the long rest of heaven. When that day shall come—our birthday into the larger life—we may find that the service so imperfectly rendered here will somehow be continued there. But how unlike the misguided efforts and restless striving of this workaday world will be the perfect, the restful service of that spirit land!

Let us then, as wives and mothers, be content, yes, grateful, if the passing years are filled with busy, working days. So may we follow, though in a feeble, far-away fashion, Him who "came not to be ministered unto, but to minister."

Let the very playthings of your children have a bearing upon the life and work of the

coming man; it is early training that makes the master.—*Aristotle.*

A WINDOW OUT.

BY MARY A. P. STANSBURY.

She was standing before the central arch of the Peristyle reading the inscriptions, as much alone amid the passing and repassing crowd as if on an island in mid-ocean. I could not see her face at first, but there seemed something so strangely familiar in the lines of the slender figure that I paused involuntarily until a slight change of position brought her features into view. I recognized her instantly as an old school friend, whom I had not met for years, but of whom I had heard occasionally and always with a pang of regret for the hardness of her lot.

She had been a girl of great sweetness of character, sensitive and delicately bred, accustomed to an atmosphere of protective tenderness and appreciation. But, by what seemed the very irony of fate, her later years had reversed all the conditions and expectations of her youth. It was not merely that her life was limited by narrow poverty—to a noble nature the must-bes of experience, in whatever guise, are wont to prove worthy antagonists; it is the things which need not be that too often madden the brain and break the heart.

I stepped quickly to her side and, touching her arm, called her by her girl name. She turned and her face—thin as it was, it had lost none of its old responsive mobility—broke into sudden light.

"It is you!" she cried.

"And you! How long have you been here?"

"Since yesterday. It is like a miracle—my coming! I did not expect it at all."

"And you will stay?"

"Only until tomorrow."

Tomorrow! The whole sordid picture flashed before me as I had seen it through the eyes of others—she had never complained. I saw the long taxation of frail physical strength in uncongenial drudgery, the harsh repression of individuality, the slow starvation of the beauty-loving nature. And to go back—to this—tomorrow! The pity of it all must have expressed itself in my face despite my will. She gave me a swift, comprehending look, then, turning, her eyes made the long, magnificent circuit of the Court of Honor. Majesty of proportion, grace of outline, witchery of light and shade, of color and motion—all were gathered into that sweeping glance. I watched the slight form straighten, the lips tremble, the blue-veined temples flush under the early whitening hair. At length her gaze returned, but there was in it no weakness or petulance of regret.

"Dear," said she, and caught my hands in her own, "I shall always have a window out—after this!"

"A window out!" The words linger with me, a never to be forgotten lesson. Why grope blindly between the walls of earthly limitation and disappointment when we need but lift the eye of faith to find "a window out" toward an indestructible city? Here may be the weariness of vain toil and partial achievement. On those fair heights there lies repose, the peace of power. Beams of their reflected glory illuminate these lower levels of duty, echoes of their music supply life's broken notes with the lost elements of harmony.

"A window out!" Yet not always a win-

dow, thank God! A portal, by and by—a door swinging two ways! Outward from care and pain; inward to that rest which is the untrammelled activity of a nature created in the divine image! Outward from "that which is in part"; inward to "that which is perfect"! Outward from hope; inward to fruition! Outward from "the moving tent"; inward to the "city that hath foundations, whose builder and maker is God!"

FOR THE LITTLE PITCHERS—WHAT?

BY LILY RICE FOXCROFT.

They do have such big ears! All the fathers and mothers, uncles and aunts, big brothers and sisters, and grown folk generally, know that. And all the best and wisest of them are in the habit of being very careful what they let fall for those same big ears to catch. The books about the training of children express themselves strongly on this point as well as the home departments in the weekly papers, and, sometimes, the ministers. And that excellent teacher, experience, has often given them the same advice; for do not little pitchers have big mouths as well as ears, and may not what we say in our closet be told upon our neighbor's housetop?

But I wonder whether there may not be danger of overdoing the caution, of depriving the children of opportunities for acquisition and development which it was really intended they should have? Conversation is admitted to be an education, for those who listen as well as for those who talk. The wider the range of topics—within suitable bounds, of course—the broader the education. And to the conversation of their fathers and mothers children seem to have a natural right.

But the question is, What shall we call "suitable bounds"? No gossip about neighbors, say some, no criticism of the minister or the teacher, no strictures on anything done by the church or temperance society, no discussion of religious subjects—next to nothing, in short, of what grown people ordinarily talk most about. Now I am not going to deny that every one of these subjects might be discussed in a manner most unfit for the ears of Little Pitcher, but I think the trouble in that case would be with the manner quite as much as with the subject. Flippancy, censoriousness, meanness, obstinacy, lack of good judgment and contentiousness—these certainly ought not to be shown by Little Pitcher's papa and mamma in her presence. (For that matter, they ought not to be shown in her absence, either.) But we all know that it is possible to discuss subjects like these without the display of disagreeable tempers. Else how do papa and mamma contrive to discuss them, when Little Pitcher is safely put away for the night on her top shelf?

Take No. 1 on our *Index Expurgatorius*—gossip about neighbors. What harm if the pitchers know that mamma thinks Mrs. Jones's dress too showy, or that papa does not believe the figures will bear out all the statements in Mr. Jones's temperance speech? It will not take many cautions to teach them—especially if they are used to being trusted—that they need not apprise the small Joneses of these unpleasant facts. They can understand it to be one of the privileges of the family circle that things may be said there which should not be said outside. As for charitableness, charity herself cannot make all dresses pretty nor all speeches fair. How are the children to

learn to exercise their taste and discrimination if they never see older people exercising theirs? And whom better can they watch than their own father and mother?

There is a difference which I think we do not always notice between subjects which it would be inappropriate to discuss with children and subjects which it is improper to discuss before them. There are not nearly so many of the last kind as of the first. The inspiration of the Bible, for example, one would not choose for a subject of conversation with a child. One would not expect it to be of much interest to the child, and one aims to use tact in talking with children as with older people. But if the topic came naturally into the conversation of the rest of the family I do not think it need be "sh-sh'd" out, for fear the children might understand and get harm. They will have to learn before long, despite precautions, that everybody does not think about the Bible as father and mother do. Are they not safer for understanding that father and mother know all about these strange views and hold to their own, notwithstanding?

Criticism and discussion the children will hear. We cannot shelter them from it if we try. The only question is whether we shall let it be the criticism and discussion of irresponsible outsiders, or whether we will counterbalance that by our own. We grown people, I suspect, are likely to think of children as younger than they really are, though a backward look might give us our bearings. We are in danger of underestimating their capacity and needs. Opinions of their own they will have sooner than we expect, and on a wider range of subjects. Shall we help form them, or shall we leave all that to their schoolmates, or to the parents of their schoolmates, less scrupulous than we?

MISS HERMINIA'S GIFT.

BY MARY E. BAMPFORD.

"I've thought so often of what those missionaries in Japan wrote in their last letter," Mrs. Pooley reminded the mission circle. "They said, 'Butter is sixty cents a pound, and you may be sure we spread it very thin!'"

Miss Herminia did not state that at her own home, as well as in that of the missionaries in Japan, butter was often "spread very thin"—in fact there was sometimes, not often, no butter to spread.

"Didn't we talk of sending those missionaries a box of canned fruit?" questioned one woman.

"When you get ready to do that I will help," said Mrs. Neal. "You want the fruit put up in cans, I suppose?"

The women agreed that canned, or dried, fruit would be very good. Miss Herminia did not offer to give any canned fruit. She wished to offer, but she and her mother never "put up" fruit now. Sugar, as well as fruit, cost. A number of photographs of a young missionary who was soon to sail were passed around for the ladies to see and buy.

"How much are the pictures?" inquired Mrs. Neal.

"Twenty-five cents," returned Mrs. Pooley.

Mrs. Neal bought a picture. Miss Herminia would have liked to buy a picture too. The ladies began to discuss at whose house the young missionary, who was away from home, should stay during the few weeks before the date of her starting for

her field. Mrs. Pooley promised to take the missionary for a week. Another woman agreed to do the same.

"Well, I could let her have a room," said little Mrs. Milton, "but I feel I haven't a crust, only for my children. We're jobless and penniless. Mr. Milton's hunting work, and"—Mrs. Milton's voice failed. "Excuse me," she managed to say through her handkerchief.

Some of the women wiped their eyes sympathetically. Miss Herminia felt very sorry. Mrs. Pooley and another woman agreed that, between them, they would take care of the missionary. Miss Herminia said nothing. She and her mother could not take the missionary, much as they might like to. Though they had room, they could not feed the young missionary decently without going into debt for groceries. After the foreign mission circle adjourned, Miss Herminia wished that she dared put her arms around Mrs. Milton and kiss her. But Miss Herminia was a shy woman, and so she only said, "Good-by," and Mrs. Milton did not know how sorry Miss Herminia was.

Miss Herminia was a seamstress. As she sewed that evening she sighed a little.

"I couldn't offer to give any fruit to the missionary box, and I couldn't buy a picture of the new missionary, and I couldn't offer to have us take her in," she enumerated, silently. "I wish I had something to give! But I haven't anything. Anything but thread," she added to her sentence, thinking of the unusual bargain she had made in thread. She had found a place where it was so cheap and good that she had bought a quantity extraordinary for her.

"I wonder," Miss Herminia questioned herself, "I wonder if missionaries don't need thread?"

The more she thought about the idea the more it grew upon her.

"Supposing I should take a little pasteboard box, and put a dozen and a half spools, black and white, into it," planned Miss Herminia. "Different sizes, from forty up to sixty. And a big spool of black linen thread, and two papers of needles!"

She told the plan to her mother, who, with spectacles on, sat trying to make buttonholes. Her mother heartily approved of the gift, and the two women eagerly found a pasteboard box and picked out the dozen and a half spools.

"The box looks nice, doesn't it?" the two congratulated each other.

It seemed so delightful really to be able to give a missionary something!

"Herminia," said her mother, "if I were you, I'd pick out some Bible verses and write them on a piece of paper, and fasten it to that big linen spool before shutting the box up."

"It isn't for a person like me to pick out texts for a missionary!" remonstrated Herminia.

"It isn't *your* word," urged her mother. "I'd tie some texts to that spool, if I were you. Maybe the missionary'll find it when she's lonesome."

Months afterward the new young missionary was in the foreign city where was the field of work to which she had been assigned. She had found, on arriving, that the American planned house, in which the other missionaries lived, was crowded, and she would be obliged to live a while alone in a native built house till better arrangements could be made. A little dismayed at first, she faced the situation bravely and tried to per-

suade herself that she was safe. One night, however, in the depths of the dark hours, she woke with a start. She heard a cautious movement in the other room! There ought to be no one in the house but herself. Breathless, with heavily beating heart, the frightened girl listened. She distinctly heard some one in the other room.

"What shall I do," she asked herself. "What shall I do?"

And suddenly an inward voice seemed to say to her, "Light your lamp."

As hastily as the alarmed girl could she rose and lit the lamp. The light filled the room. There was a sound of feet that ran from the next apartment. Somebody stumbled and fell, sprang up and ran away from the house. Trembling so that she could hardly hold her lamp, the young missionary took it and went into the next room. Everything there was in confusion. Boxes were overthrown, her trunk had been upset. The outside door was open. The girl fastened the door and, coming back, dropped down amid the confusion of the room. Her overwrought nerves gave way and she sobbed. Her first impulse had been to run to the house where the other missionaries lived. But it was after midnight. The house was at some distance. She dared not run through the streets of this foreign city. She shivered. She listened. It seemed to her the thief might come back, perhaps with a comrade. "O Lord, do take care of me!" she sobbed.

This land seemed so new, so strange, so dreadful. And she had come here to live! By and by she wiped her eyes and looked at the confused pile of things thrown from her trunk. A small pasteboard box that she had never opened lay broken, some spools rolling out of it. The box was marked "Thread." A big spool of black linen thread had rolled from the box and lay beside her. A white paper stood out from the spool, tied to it.

"I don't know where I got that spool," thought the young missionary. "It must have rolled from that box. What is that paper?"

With trembling fingers she unfastened the paper from the big spool. Inside the white slip was some writing. The young missionary held the paper toward the lamp and read what Miss Herminia had written:

"For He shall give His angels charge over thee to keep thee in all thy ways."

"In God have I put my trust: I will not be afraid what man can do unto me."

"Thou art my hiding place: thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance."

"The angel of the Lord encampeth round about them that fear Him, and delivereth them."

"God is our refuge and strength, a very present help in trouble."

"Behold, He that keepeth Israel shall neither slumber nor sleep."

"What time I am afraid, I will trust in Thee."

The young missionary's tears fell on the trembling paper. It was a message from the home land and a message from her God.

By and by the girl went quietly back into the next room and lay down. Her lamp burned beside her. She held Miss Herminia's paper. There was no name signed to it. The missionary did not know who had penned the words. The girl lay awake a while, but when the faint light of morning came in to dim the rays of the lamp she lay peacefully asleep, her lips pressed to Miss Herminia's paper, where that humble seamstress had written, "What time I am afraid, I will trust in Thee."

Miss Herminia had given "more than they all." Her gift had reached across the sea.

ANOTHER LITTLE CHIPMUNK.

The pathetic anecdote of a chipmunk, given in a recent number of the *Congregationalist*, reminds me of the story of another of those little creatures with, I am glad to say, a happier termination.

This frisky chippie, one bright afternoon last summer, ventured into a barn where Tabby, gentlest of pussy cats, lay quietly dozing with only the corner of one eye open. The temptation was too great for her feline heart, and with one bound poor chippie was in her claws. But, moved by an instinct common to the heart of many a doting mother of a higher species, instead of feasting upon it herself, she carried it to the house and bestowed it upon her dashing young son, Rex. He, in his turn, moved by an instinct inherited from a barbarian ancestry, thought to sport a while with his prey before making a repast of it; so, carrying it to a shady spot by the piazza, laid it upon the ground within reach of his paw and began to amuse himself by watching its futile efforts to escape.

Moved by an instinct of pity which I could not help, I determined to make an effort to rescue the little captive. Stealing behind the unsuspecting Rex, I caught him up in my arms. But the chipmunk, evidently mistaking my motive and moved by an instinct received from Him without whom "not a sparrow shall fall," had fallen upon his back and lay apparently lifeless on the ground. Notwithstanding the struggling cat, I could but gaze a moment in wonder and admiration. I had seen many a chipmunk before, but always as a glimpse of a little brown figure, followed by a bushy tail, in rapid transit along a rail fence. Here at my feet lay the daintiest of creatures, with a delicate pink mouth, pink feet and white chest. Was it really dead? I touched it gently with my foot. Not a limb stirred, not a muscle quivered. I turned hastily and, shutting Rex a prisoner within the house, hurried back to my charge. It was but an instant, yet chippie had flown. The rigid little limbs must have become exceedingly nimble the moment my back was turned. In vain I peered under the trumpet vine, the hollyhocks and into the evergreens. Not a trace could be found. Never has anything impressed me more vividly than this little creature in its helplessness taught of God a means of self-preservation. If children were oftener taught His love and care for the tiniest of His creatures they would not so often be the victims of wanton cruelty.

A. C. C.

SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.*

GENERAL EXERCISES AND SUGGESTIONS FOR THE INTERNATIONAL SUNDAY SCHOOL LESSON OF MARCH 4.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

Teaching the Golden Text:

1. If children are told, "Now you must learn the 'Golden Text,' I am going to have you say it over thirteen times," it becomes a distasteful task. But they can be made to repeat it thirteen times and enjoy it, as follows: write the text on the board and rub out the last word; ask, "Who can say the text and give the missing word?" Then rub out the next to the last word and have both missing words

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supplied; so continue till only the first word is left. This holds attention (do the erasing rapidly) and creates rivalry in remembering the words.

2. A second way for children who can read is to give them cards on which the words of the text are written, one word on a card, and each numbered in order. Call for the first word, the second word, etc., distribute the cards a second and third time.

Bible plants and animals. The mention of "lentils" and "venison" (deer) in this lesson suggests an interesting and helpful exercise by the use of the notes in a teacher's Bible on Bible plants and animals, with the addition of as many pictures of the same as can be obtained. Descriptions of flowers and other Bible plants enable children to appreciate many of the beautiful names of Jesus and other comparisons, "like a tree planted by rivers," etc. Find appropriate verses for each plant or animal studied. Learning of animals and their habits—sheep, hart, lion, dove, eagle, cony, etc., makes plain many Bible passages whose beauty and majesty of imagery is unrivaled. "The conies, feeble folk, homes in the rocks; safe there though they have no means of defense and are timid and helpless; God is the rock in whom we can safely hide."

For the older boys and girls: a puzzle revised from an old Bible conundrum, suggested by the "blind picture" given in this column week before last. (Answer will be given next week.)

Ever Adam was I lived complete;
I have no hands or legs or feet;
My home extends from pole to pole;
Once God in me did place a soul;
For purpose wise which God did see
That soul, still safe, God took from me.
I am regarded as a prize,
And those who seek me out are wise.
From my dead body may come light
For many people, many a night.
No fear of judgment troubles me,
Eternal life I shall not see.
Go, search your Bible—you'll find there
My name is given; who can tell where?

Events between the Sunday school lessons of Feb. 25 and March 4. Chapters 23, 24 and verses 7-12 of chapter 25 are beautiful stories, full of lessons and of word pictures such as children like. They can be read to very little children without much explanation or additional description. If possible, have pictures from Bible Dictionary or Life of Christ of ancient wells and pitchers and how the women drew the water. Tell why wells were so important in those days and explain that they were a general place of gathering at evening time. Pictures of sandals will explain the washing of feet (Gen. 14: 32). Have pictures or descriptions of "jewels of gold and silver and raiment." The veiling of women should also be described or shown by pictures. If you visited the "street of Cairo" in Chicago these lessons become very real mind pictures.

The name of Abraham's eldest servant (chap. 24: 2) was Eliezer (see Gen. 15: 2). Deut. 7: 3, 4 explains why Abraham (24: 3) did not want his son Isaac (the ancestor of Christ) to take a woman of Canaan as a wife. The place to which Eliezer went was Haran, from whence Abraham had gone so long ago at God's command (Gen. 11: 31 and 12: 1 and 24: 10). Use the "tack map" (see previous lesson) to locate this and also Hebron, where Abraham buried his wife Sarah (Gen 23: 19). Eliezer is a noble character. Notice the simple trust of his three prayers (vs. 12-15 and 26, 27, and 52). What better motto for 1894 than Eliezer's words in his prayer of thanks (v. 27), "I being in the way, the Lord led me." Every one of us, even children, can watch and pray as Eliezer did, and, being "in the way" of duty, God will lead us into even brighter and easier ways than we would hope for. Eliezer went forth with prayer, remembering Abraham's words, "God shall send His angel before thee" (v. 7 of chap. 24). God's help is asked and thanks for His help are given all through this beautiful story. Notice the blessing of Rebekah (v. 60). Note the marginal reading (v. 63), "to meditate," i. e., "to pray." It was just then that Rebekah saw Isaac for

the first time. The older boys and girls should be led to appreciate the pure, poetical beauty of this love story (vs. 50-67).

The lesson:

Tell of the birth of the twin boys, Jacob and Esau. Explain "birthright," in the case of Abraham's descendants having the great and blessed meaning that the "son of promise," the one having the birthright, was to be the ancestor of Christ. Jacob and Esau both knew the value of the birthright—Isaac had probably taught them. Jacob did wrong to tempt Esau to give up the birthright, but he showed that he valued it, while Esau "despised" it by counting it equal to a dish of soup of beans (lentils)!

Suppose a rich and kind uncle gives a written promise that his oldest nephew shall have an education and a fortune given him. This boy comes home some day and trades off the written promise to his younger brother for a little candy! This is something like Esau's foolish act, only not nearly so wrong as what he did. Esau was very unhappy and sorry afterward, but it was too late. All the many influences for good that surround us constitute our birthright. We shall be happy if we value these advantages that God has given us. Boys and girls who yield to temptation to some wrong indulgence or amusement to please them for a short time are like Esau. Many a birthright of good Christian training has been sold for an hour's gambling or a glass of wine that led to a whole life of misused opportunities and the sad reflection through long years of what might have been had the birthright not been despised.

COOKING AND SEWING IN THE PUBLIC SCHOOLS.

In an article called *Dangerous Tendencies in Education*, in a recent number of the *Educational Review*, is a strong argument in favor of having the domestic arts taught at home. On this point the writer says:

In the line of advanced kindergarten work are the domestic arts, cooking and sewing. Setting aside the value of this instruction in the poorer districts of cities, where mothers have neither time nor inclination to do their duty, there is little excuse for adding these exercises to the school course. That American women are notoriously deficient in culinary knowledge and skill is no reason why the schools should undertake their reformation. Only the growth of general enlightenment will compass this reform; school standards will have no effect unless the home atmosphere is right, and, in that case, this instruction is superfluous. Because mothers fall of their duty in teaching the domestic arts, therefore the school must supply the deficiency, is no stronger argument than to urge the teaching of morality because the majority of parents are blind to its importance.

One of the strongest agents in preserving the family instinct is the force of tradition, the handing down from mother to daughter of the arts that maintain the home. It is through the arousing by the mother of these household instincts that the desire for a home is fixed and monogamy is preserved. It is not a mere sentiment, it is a psychological truth, that the parental influence, the haunting, intangible father-love and mother-love, keeps the next generation, to a great degree, from sin. The majority of men and women are preserved from evil, not so much by innate moral sense, not so much by custom, as by a love of parental approbation—approbation that is actual in earlier years and in later life a tradition. The strongest hold, then, that parents can get upon their children is through the sense of obligation and the desire for their good opinion. To this end the relations of parent and child must be as close as possible, and no better means of establishing such relations exists than through the teaching of those things which belong to the home. Chief of these is, of course, moral instruction, and next ranks the teaching of the domestic arts, many of which should be made as familiar to boys as to girls.

CONVERSATION CORNER.



WASHINGTON!
What more appropriate than his picture on this twenty-second of February, which the whole nation keeps as a holiday in his memory?

Even in the far-off Pacific Ocean English-speaking people turn their thoughts toward the land of Washington, and not there alone. Read this letter, just received from a gentleman in St. John's, Newfoundland, for several years member of the Colonial Assembly:

... We like to keep in touch with "the GREAT Republic"—this is the popular name here for the United States, always with the emphasis on the first word. The expression was used several times in a speech on our troubled relations with Great Britain, when the House was packed with the principal people of the city, and the very name was cheered to the echo. [Perhaps the gentleman made the speech himself!—Mr. M.] But the geographical position of the colony forbids her joining the United States so long as the Dominion (i. e., of Canada) exists apart from her "manifest destiny."

If you wish to know more about this matter, read articles in the *Review of Reviews* for January, as well as a very interesting sketch of Lord and Lady Aberdeen of Canada (mentioned two weeks ago), with pictures of their children—who look bright and good enough to be Cornerers!

I think the artist who sent me the above cut must have seen Trumbull's famous painting in the City Hall of New York, where Washington is represented as standing beside a splendid white horse. But she has left the horse out altogether while the general's right hand, instead of holding the bridle rein as in the familiar picture, drops down postage stamps, bearing his own likeness in miniature, to all who will gather them. That is a grand thing for the Father of his Country to do—the stamp is mightier than the sword in his other hand! Have you ever thought of the constant progress in the transportation of letters? How long is it since letter postage has been two cents instead of three? O! you know that by your stamp albums. How long is it since the three-cent rate was introduced? I can tell you exactly, for I ran across it yesterday in an old diary:

July 1, 1851. Today the operation of the reduction in postage commences, which was effected near the close of the last session of Congress and which is the most important postal reduction ever made by our government. One of the provisions is that a single letter can go 3,000 miles (the whole United States this side of the Rocky Mountains) for three cents, provided it be prepaid, and if not, five cents. Over 3,000 miles, which embraces California, Oregon, etc., a single letter, prepaid, six cents—not, ten cents. The former exorbitant price was five cents for a distance under 300 miles, and ten cents to most of the Western States, I believe, and much more to Oregon and California. [Yes, forty cents for a half-ounce, eighty cents for an ounce.—Mr. M.] The citizens of the United States have long been crying for "cheap postage," and it is a subject of hearty congratulation that it and its many concomitant blessings have at length been secured.

That boy's big words were probably the smallest consistent with the "concomitant blessings" of that new law. But a letter weighing an ounce has just come to the Corner from a great State on the Pacific Coast not dreamed of then—although named for the subject of our cut—has come in six days and for two cents! Of course the progress will not stop here; in much less than forty years Uncle Sam will carry a letter for one cent to any part of his dominions, even

if they extend to St. John's on the north or to Honolulu on the west!

Did you know that a new piece of money was issued from the mint to fit the new postage—the tiny three-cent piece you perhaps keep as a curiosity? I remember seeing them in a showcase, for sale as curiosities, before they came into use. To be sure of it, I have found this in my little cash-book:

1851. June 7. Paid — for 3 cent piece (new coin).....03

Before this, on same page, were these items:

Paid Post Office, on letter to Deerfield.....05

Paid postage on letter from —.....05

Prepayment was not compulsory then, so that we often paid postage on letters received—perhaps more than they were worth!

So much for ancient history; now for stamps at the present day. "The 'craze'" for collecting them does not diminish—I believe it increases, pervading all sorts and conditions of people. The other day I met a gentleman in Boston, who has I know not how many titles, ending with LL. D., and he wanted a complete list of the Columbian stamps. Every day three or four boys, I think from the "Boys' Club," look in at my storm porch window with the question, "Have you got any foreign stamps?" They seem to know the issues of all the different countries, especially the "Ridgepost!" So they will learn something of geography and history—certainly they will learn nothing bad.

And then the letters about stamps which come to the Corner! I have just been looking over a huge bunch of them received during the year. Most have been answered personally. Many desire either stamps or collectors' lists. Here are samples:

MERIDEN, N. H.

Dear Mr. Martin: I have become interested in stamps and would like to know if you have any foreign ones of which you could send me a few. I have only about 125 different ones.

Yours very truly, KENNETH B.

I print this particular letter because a week or two after its receipt I saw the name of its writer attached to some algebraic problem in the Kimball Union Academy exhibit at the World's Fair, confirming my suspicion that he was a pupil in that grand old school of pleasant memories. (Have I ever told you that I found in other books at the fair the familiar Corner names of *Lota C.* and *Emily D.*? The latter was evidently there in the White City, but how could I recognize her?)

PORTLAND, ME.

Dear Mr. M.: Please send me the latest Corner collector list, if one has been published since May, 1890. Many changes have taken place since then and there must be lots of new Corner philatelists. I hope you will have a more up-to-date one than that.

Yours sincerely, MELVILLE W.

For the benefit of these and other members who would like to correspond with each other on stamp matters, I have decided to prepare a new exchange list, if a sufficient number desires one. The names on previous list will not be used unless a new request is made. Cornerers then who are in favor of an "up-to-date" list should send at once their addresses, giving first name in full, but omitting post office box, street, etc., unless necessary to the transmission of letters. There will be no cost for registration and none for the list, except to pay General Washington to take it to them when it is ready!

If D. F. will kindly see that the general returns to the office after attending his anniversary exercises at the Old South Meeting-house on his birthday, we will have him as our leader again next week!

MR. MARTIN.

I Prefer

Cleveland's Baking Powder to others because

It is pure and wholesome. It takes less for the same baking.

It never fails.

And bread and cake keep their freshness and flavor.

CORNELIA CAMPBELL BEDFORD,
Supt. New York Cooking School.

December 4th, 1893.

Good
Mince Pies
are quickly and easily made with **NONE-SUCH** condensed MINCE MEAT because the troublesome work is already done. Every package makes **TWO Large Pies**. Ask your grocer for it.
MERRELL-SOULE CO.
Syracuse, N. Y.

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The Sunday School

LESSON FOR MARCH 4.

Gen. 25: 27-34.

SELLING THE BIRTHRIGHT.

BY REV. A. E. DUNNING, D.D.

Between the last lesson and this is a period of more than sixty years. It includes the prime of Isaac's life. That time ought not to be passed by unnoted, for, though Isaac did nothing to make himself memorable, he knew how to take care of the property he had inherited and to increase it. He was an honorable son, was honored by a revelation from God, and was respected by the tribes among whom he lived and prospered. The story of Abraham's mourning for Sarah and his purchase of a tomb for her is wonderfully pathetic and gives us a noble picture of the great patriarch, while the account of Eliezer's journey to Charan and his return with Rebekah is one of the most beautiful in all the Old Testament. The whole cannot be better told than by simply reading aloud the Bible narrative.

The two boys came into the world surrounded by the atmosphere of mysterious destiny which gave hope and courage to their father and grandfather. Jacob, the younger, caught hold of the heel of Esau, the elder, when they first appeared, and he seems never to have let go his grip. He seems early to have learned that a promise had come from heaven that he should inherit the great things foretold to his ancestors and to have made up his mind to do his full part to secure them. The significance of the story lies in its place in the developments which made the Hebrew nation and gave to it its title to the land of Canaan; but the lessons to us, while they are of great importance, are, after all, very simple and practical. Those that occur to me as of greatest interest are:

1. *The crises of life turn on small events.* What Jacob gained came to him because he was prepared to take advantage of his opportunity. "He was a plain man"; that means of a quiet, gentle nature, interested in home affairs. He had the family meal ready in good time. His pot of lentils was boiling whenever it was likely to be called for. That is the great secret of success—to be always ready to take advantage of circumstances and to know what one wants. Bible history abounds with illustrations. Joseph knew what Pharaoh wanted and was ready. He was on hand when the butler wanted his dream interpreted, and again when Pharaoh was troubled by his dream. Moses had been forty years in the wilderness when he saw that illuminated bush. Some men would have passed it by, but he was ready. David coming into the camp just in time to face Goliath, Elisha springing from the furrow as he felt Elijah's mantle fall on him—who are these but men ready to seize their opportunities, and therefore great men of history.

Esau, on the other hand, was always ready to part with what he had. He seems to have lacked capacity to conquer destiny. He was a more winsome fellow than Jacob—a man of adventure, large-hearted, strong and kindly, who took what today brought and cared nothing for tomorrow. That day he was hungry and tired. He saw the thing he wanted most at that minute, ready to his hand. He knew how to cook good food. He had done it so as to win his father's heart. But just then he was too tired to estimate the value of the birthright. He wanted soup more than anything just then. Shrewd Jacob saw his wish and understood his weakness. How many a man has been caught that way, has sold his honor and prospects for a glass of liquor, an evening's pleasure, the gratification of a keen but passing desire?

2. *Temptations attack men at their weakest point.* The great, hearty hunter, living in the open air, thought not much of family inheritances. But he had an appetite far more imperious than that of his quiet brother who

never had anything stir his blood. The smell of the lentil soup quite took Esau off his feet. What is this thing, a birthright, good for, he said, to me that am ready to die? A good meal this minute is worth more than an inheritance a hundred years hence; and he took it. The present for the future, the trifle now rather than the treasure hereafter—that is the way temptation comes when we are tired and hungry and weak, and the man wakes to find that he has lost what made life valuable, and has used up the thing for which he sold his life.

3. *Callings influence character.* The steadier business brings the surer returns. There were times when Esau had plenty of meat while Jacob had only vegetables for soup. But Jacob always had lentils on hand. He raised them according to reliable laws. Esau depended on fortune. One day he might shoot two or three deer, but perhaps for a week he would not get sight of one. Jacob with his steady business shrewdly calculated values. Esau, always expecting to have plenty, very likely often banked on his chances and lost. Jacob came to be a man of much more reliable judgment. He had great patience, but he never gave up what he was after. Wives, sheep, cattle, he steadily accumulated his treasures.

Every boy ought to consider carefully and prayerfully what calling in life will make him the most of a man, and in the long run the business which will make him most worthy will yield the largest returns in money.

4. *Estimates of value are strengthened by training.* Jacob's idea of the birthright grew as he strove harder to get it. Esau esteemed it less as it went farther from him. "To him that hath shall be given: but from him that hath not shall be taken away even that which he hath." Esau despised his birthright more and more. His marriages with the daughters of Heth showed that he thought more of women than of his own destiny. Jacob made his long journey to Padan-Aram with the consciousness that he must find a worthy mother for the children who were to be progenitors of a nation fit to bless the world. Esau was generous. He was willing to take another wife who would please his mother. But he was not large-minded enough to plan for the destiny to which his birthright pointed.

High aims constantly cherished are necessary to make noble men, and high aims cherished are constantly coming to seem higher and more desirable. Two boys may start together with the same aims, but if one constantly works harder to win them and the other grows more careless about them the gulf between their characters constantly widens. Esau, the hunter, becomes the man of wild and reckless daring. Jacob becomes more and more the man of affairs, who sloughs off the elements of selfishness and greed and has visions of blessing the world, till he becomes the honored and trusted patriarch. Men are made or unmade by what they seek.

5. *Moral transactions are irreversible.* The time came when Esau bitterly lamented his loss. But if his birthright had been placed in his hands again he could not have held it. "He found no place for repentance, though he sought it diligently with tears." "What doth it profit a man, if he gain the whole world and lose himself?" The world is not of value to him who has bartered away his power to use it. All the time men are selling themselves for messes of pottage. Those who have completed the bargains are all the time living around us. They wonder why their lives are failures. An old sea captain tried to explain the reason why a bright boy who had been his comrade had never come to anything by saying he was like a derelict ship, which had lost its rudder and been abandoned to drift on the seas with all sails set. It was not pointed to any port and had no one to steer it. Successful men are those who see a worthy end when they set out, keep their minds fixed on it and

all sail set to make it. May God help all young people to set a high value on their birthright and to devote themselves with high resolve and holy trust in God to realize it.

HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHEELOCK.

Take up the thread of history from the last lesson. Build again the altar of blocks and recall the story of the man who was willing to give his very best, even his own child, to God. What was the man's name? What was the boy's name? Give something of the story of Isaac up to the time of our present lesson. Draw a triangle to suggest a tent and with green chalk make the outline of distant hills. Tell of the two sons given to Isaac and Rebekah. Put the name of Jacob near the tent to show that he was the home boy, and put Esau's name against the green hills to suggest his love of a roving life among the hills and fields. Describe Jacob's work in the fields near his home. What would he raise? What would Esau bring back from his hunting trips? Show how the two could help each other by exchanging the products of their work. Would Jacob need Esau's meat? Would Esau need Jacob's vegetables and grain? Impress the happiness of the family when they were working for each other and for their parents. Draw a line from Jacob's name to Esau's to show how the bond of love kept them near together even when they were in distant places and doing different work. Break the line at one point, and tell how the affection of these two brothers was broken. Give the incident of the selling of the birthright. Let the children decide what it was that broke the friendship between Jacob and Esau and brought trouble into a happy home. Bring them to see that Jacob's selfishness was the cause of the trouble. He cared more for himself than for his brother's interests. The birthright brought honor and the highest place in the household to the oldest son of the family. Jacob wished the first place for himself, and he did not think of his brother's loss.

Write *Selfishness* on one side of the broken line. Let the children see to what Jacob's selfishness led. Did he treat his brother fairly? To his selfishness he added *injustice*. Did Esau make any mistake? What ought he to have done? Emphasize the folly of forsaking a higher good for a lesser one—of sacrificing the future to present gratification. Write *Thoughtless* on the other side of the broken line. Show what Esau lost in yielding to his appetite. Sometimes children wish to eat a great many sweets. Does the eating do them good or harm? What is the best thing—the enjoyment for a moment or a strong body for the whole life?

Sometimes people spend much time in thinking about what there is to be for dinner and supper. Is that the best way to spend time? Speak also of undue devotion to fine clothes. Teach the Golden Text and show the real purpose of food and raiment. By some incident show that the richest food and the finest raiment cannot make a true and happy life. A birthright in God's family belongs to every one. We may all be *children of God*. We must win this place by living as God's children ought. How is that? We must not be *thoughtless* nor *selfish*. Through the broken line draw a broad line to suggest a path upward. Write on it, "Not looking each of you to his own things; but each of you also to the things of others," and below it, "*The life is more than meat.*"

THE CHURCH PRAYER MEETING.

Topic, Feb. 25-March 3. Signs of the Progress of Christ's Kingdom. Luke 13: 18-22; Acts 8: 4-13.

Indications (1) in yourself, (2) in the church, (3) outside of organized Christianity. What can you do to hasten it?

(See prayer meeting editorial.)

A PASTOR'S SUGGESTIONS.

1. In yourself. The mustard seed of your own faith should evince signs of growth. A seed in a crevice may rend a rock if the seed germinates, but no "faith as a grain of mustard seed" removes mountains (Matt. 17: 20) unless it is a growing faith. The heaven test, also, is a fair one; our increasing zeal should lighten others.

2. In the church. Progress may be discerned: in the noble spirit shown by many churches whose members in these hard times are cutting off their expenses in other directions but increasing their gifts for benevolence; in the heroism never more abundantly shown than now in our home missionary fields; in the increasing harmony and singleness of purpose in our missionary societies; in the growth of a sentiment in favor of interdenominational comity; in the unparalleled interest of Christian people in the poor, and in questions affecting the improvement of their condition; in the growth of organizations, like the Salvation Army, not in organic union with the church, but extending its work to neglected classes.

3. Outside of organized Christianity. Progress is evidenced by: growth of sentiment in favor of international arbitration; organizations for municipal reform; the overthrow of evil men—sometimes the kingdom is as truly advanced by the blindness of an Elymas as the conversion of a Simon [Acts 8: 18; 13: 11, 12]; in the seeking of the non-Christian faiths for a more intelligent faith and more Godlike life, as manifested by such movements as the Brahmo-soma; and many utterances at the Parliament of Religions.

PROGRESS OF THE KINGDOM.

OUR OWN WORK AND WORKERS.

Annual Report of the C. C. B. S. The forty-first annual report of the C. C. B. S. shows a wonderfully encouraging record in spite of hard times. It is certainly a cause for gratitude that 2,138 of our churches—thirty-seven more than contributed last year, twenty-nine more than ever before contributed in any one year—have given during 1893 \$147,052, besides \$35,410 contributed outright by one individual as an annuity trust. Thus the year's total receipts from all sources amounted to \$182,462, which is \$14,012 in advance of any previous year. During the twelve months the society has assisted in paying for 144 houses of worship and fifty-four parsonages. These, too, surpass the figures of any past year. The parsonage loan fund has now reached the sum of \$170,135, of which \$83,370 have come into the treasury in loans refunded. The C. C. B. S. points with pride, also, to the record of its forty years' work, to the 2,445 meeting houses erected by its aid and the 432 parsonages built by its parsonage fund. Through the efforts of this society permanency of character is given to our work in hundreds of needy fields, for a houseless organization is likely to be short-lived.

Hindrances and Helps Sad news comes to us from the Black Sea coast, for Rev. M. P. Parmelee reports a second visitation of cholera. The people, who have scarcely recovered from the depression of last year, are thrown into greater suffering than before. Shops are closed and business is in a stagnant condition. Of course the regular missionary work is greatly hindered necessarily, but while schools are closed and some out-stations quarantined there are many ways of reaching and touching the hearts of the people as at no other time. Mr. Parmelee says: "Never before has the opportunity for evangelistic work in the city of Trebizond been better than at present. All houses have been thrown open to us as messengers of mercy and healing."

Japanese Prejudices Even in the enlightened new Japan, so anxious to acquire the Western civilization, venerable customs and prejudices will not be put down, and any attempt at reform often invites a storm of opposition, ridicule and even persecution, especially on the part of the ignorant masses. Miss Daughady of the Japanese Mission, in a letter from Tottori published in *Life and Light*, says that domestic tyranny is one of the greatest difficulties which missionaries in Japan must encounter. According to ancient customs families must live together, and the large household sometimes consists of three or four generations, ruled over, perhaps, by some aged grandmother. The sons marry but continue to live on under the paternal roof and be subject to father, older brother or grandparent. Miss Daughady writes: "Many young men have said to me, 'We want to go to

church and there is money enough in the family to educate us, but our older brothers do not approve of either Christianity or education.'" Another old-time sentiment which our workers are trying to combat is that which causes the seclusion of women. They are not supposed ever to care to go out of doors, or possess any interests outside of the four walls of home, so there is a strong prejudice against the idea of a woman joining a Bible class, attending church service, or engaging in philanthropic work.

A Prince's Tribute to Pasumalai The Rajah of Ramnad, a wealthy native Indian prince, who owns vast estates and rules over 500,000 people in the district embraced by our Madura Mission, recently paid a visit to the Pasumalai institution. Although a Hindu he was educated by his own choice at the Christian College in Madras, and in his address to the students at Pasumalai he dwelt with enthusiasm on his student life and on the influence of Dr. Miller, principal of the Christian College. According to a letter from Dr. Washburn, the rajah expressed himself as greatly surprised and pleased with the extent and excellence of our school work at Pasumalai, and at the conclusion of his address offered a gold medal for competition in English composition. This Indian noble thus shows his appreciation of Christianity and his liberal sentiments generally. While he gives to Hindu charities he is also generous toward Christian work.

No for Omaha Wednesday, June 6, has been designated by the executive committee of the Congregational Home Missionary Society as the day for beginning its annual meeting for 1894 in the First Church of Omaha, Neb. Major-general O. O. Howard will preside. The annual sermon is to be preached on Wednesday evening by Rev. Dr. S. E. Herrick of Boston. The regular sessions will continue through the mornings, afternoons and evenings of Thursday and Friday, leaving Saturday free for sightseeing. On Sunday, June 10, home missionary services are to be held in all the Congregational churches of the city. The afternoon and evening will be devoted to "rally meetings," either in the Opera House or Exposition Hall, with addresses from missionaries and well-known friends of the society's work from all parts of the country. Negotiations are on foot for comfortable transportation to and from Omaha and hotel and boarding house entertainment there at reduced rates. Omaha being in the center of the society's field more of the working missionaries are expected to be present than at any previous meeting. Eastern people will find that it will pay to attend.

A Prosperous Mission Band The Young Ladies' Mission Band of Portland celebrated its decennial Feb. 14. Ten years ago fifteen girls organized the band at High Street Church. Its membership today is over 300, making it the largest junior auxiliary in connection with the Woman's Board. The band raised last year \$601, a gain of nearly \$100 over any previous year. During its brief history three members have entered the service of the W. B. M., two—Misses Mary Morrill and Anna Gould—as missionaries to North China, and Miss Alice Kyle as a member of the staff of workers at the rooms of the W. B. M. in Boston. The four presidents who have served the band in these ten years made addresses or sent letters of greeting. The newly elected president is Miss Lena Newhall of the State Street Church. The exercises closed with a fascinating address by Dr. Pauline Root on her medical work in India.

THE WORLD AROUND.

Indian University Examinations The claim made by certain persons opposed to educational missionary work, that Indian Christians are being over educated, is not substantiated by the statistics of results of the Madras University examinations, as found on the calendar for 1893-94. It is disappointing to learn that the examinations on the whole do not re-

flect credit upon the native Christian students. Out of 3,369 candidates taking the matriculation examinations, 288 were native Christians, and out of these only fifty-one passed, while six times that number of Brahman candidates were successful. The Christian students were more fortunate, however, in the examinations for the B. A. degree in the English language division. Native Christians, as a rule, do well in English, owing to their opportunities of intercourse with Europeans, and as compared with the Brahmans the number who were successful in this branch was large. No native Christian student succeeded in obtaining the M. A. degree, and but four passed the examination for the degree of B. L. as against fifty-one Brahmans, fifteen other Hindus and two Mohammedans. It is a matter for congratulation, however, that out of two candidates obtaining the degree of M. L. one was an Indian Christian. We have not the figures for the Bombay University examinations, but it is interesting to know that there were many women among the candidates, mostly from the Parsee community. For the first time in the history of this university a woman has appeared as a candidate for the M. A. examination.

Dr. Nevius of China The incidental services of Christian missions find little adequate record. A successful missionary must be a practical man, if he is to meet the everyday requirements of his position, and a sympathetic man if he is to win the affection of his neighbors. Such a man was Dr. Nevius, whose recent sudden death brought sorrow to our Presbyterian brethren and loss to their North China mission. Many have heard of the wheelbarrow—drawn by a mule and guided from behind by a man—which he invented for the rough ways and narrow mule tracks of Shantung, by means of which he became the most efficient of traveling preachers and book-sellers. More, perhaps, know of his magnificent work of relief in the famine time. Dr. Ellinwood, in a sketch of his life in the *Church at Home and Abroad*, relates another bit of practical service which lay altogether outside the ordinary work of the missionary. Dr. Nevius was struck with the poverty of horticulture in China where few good varieties of apples and pears were known, and had planted in his own ground improved trees, sending out through the surrounding regions an offer to supply scions gratis to any who would pledge themselves to extend the same privilege to others. If there are any resources of moral or intellectual strength in a man, work in the foreign field is sure to bring them out.

Large Accessions Dr. F. F. Ellinwood, D. D., of the Presbyterian Board, in an article in the *Church at Home and Abroad* entitled *A Revival in Missions*, declares his belief in mass movements toward Christianity such as that among the Telegus of Southeastern Africa a dozen years ago. As is well known, thousands were baptized in a single year, and from year to year accessions have on a large scale continued. Contrary to general expectation, the work proved to be permanent. Previous to this time the Baptist missionaries in Burmah had baptized many thousands of Karens, and one of the secretaries of the American Baptist Union says that the constancy of the average Burmese Christian is fully as high as that of the Baptist churches in America. Other instances in the past are also quoted, but Dr. Ellinwood founds his argument chiefly on a remarkable movement which has been for some time spreading throughout Northern India—hitherto a comparatively unproductive mission field. The American Baptists having heard of great missionary revivals in other countries resolved to lay the foundations for a similar movement in India. Every form of missionary effort has been instituted, but the work is mainly a work of prayer. Members are added to the church at the rate of a thousand a month. It is declared that these baptisms are not hasty and that the lives of the converts are truly Christian.

Literature

BOOK REVIEWS.

DEAN STANLEY.

The two large and handsome volumes which form this biography excite interest at once by their attractive look, and the work will be welcomed eagerly and widely. It has had an unusual history. Dean Stanley left his letters and papers to his three friends, Rev. Hugh Pearson, Mr. Theodore Walrond and Mr. (now Sir) George Grove, to be disposed of according to their judgment in consultation with the late Professor Jowett, Dr. Vaughan and Dr. Bradley, Stanley's successor as Dean of Westminster. It was decided at once that a biography should be prepared, but Mr. Pearson soon died and Mr. Grove found himself too busy to undertake so weighty a matter. Mr. Walrond therefore began it and accomplished a considerable part of the necessary preliminary labor. But he also passed away before the work had taken formal shape. Dean Bradley then assumed the task but in time his other multitudinous engagements forced him to relinquish it, and it was transferred to Mr. R. E. Prothero, who has completed it. Three authors thus have co-operated to compose it, and its first seven chapters remain substantially as Dean Bradley wrote them. The difference between his style and that of Mr. Prothero is noticeable, but not unpleasantly, and all concerned have labored so harmoniously that the result is an uncommonly interesting work. It might have been somewhat condensed with advantage for there is much repetition, but its defects are of minor importance and its excellences are conspicuous.

Dean Stanley was a man whom for many reasons it is easy to portray. He was unique and striking. Personally he possessed positive and attractive characteristics and professionally he pursued a policy which for good or ill usually individualized him to such a degree as to render it comparatively easy to understand the important facts concerning him. Born of an honorable stock and in easy circumstances, educated at Rugby and Oxford, assured eminence in the Church of England from the first by the fact that his father had become the Bishop of Norwich, which naturally drew attention to the son, and by his own eminent abilities and brilliant university career, appointed early a college tutor and select preacher as well as to other important university positions, later serving as a Canon at Canterbury and returning thence to Oxford as Professor of Ecclesiastical History and Canon of Christ Church, and finally elevated in 1863 to be until his death eighteen years later the Dean of Westminster, he was inevitably one of the notable men of his time. But his pre-eminence was due only secondarily to such facts. He would have made his mark in any station. He was a brilliant and voluminous author, a stalwart controversialist in spite of a natural disgust for polemics, a born defender of intellectual and spiritual liberty and toleration and providentially so placed during his most influential years—as Dean of Westminster, which office renders its incumbent independent of the control of any bishop—that he was peculiarly able as well as disposed to act the pioneer and the champion.

No great man probably ever owed more than he to another. In the receptive period of boyhood he came under the remarkably

uplifting and stimulating influence of Dr. Arnold of Rugby. If Stanley were perhaps the most distinguished of Rugby's graduates, at any rate in his own chosen way, it was due quite as much to the impulse received from Arnold as to his natural powers or to all other personal influences. Hero-worship of the most devoted sort is the only title for his regard for Arnold, although as his judgment matured it became discriminating without losing its zest. Moreover, it was a critical time in the history of Rugby School. Arnold was unpopular among educators and with university authorities and there had not been time to redeem the previously low reputation of the school, of which he had only recently taken charge. Stanley was fired with enthusiasm to do great things for Rugby as well as to honor and imitate Arnold and he succeeded. But Arnold gave him his impulse and discretion for life and stimulated that breadth of view which became his supreme characteristic, and Stanley's closest friends and most cherished co-workers always were men who sympathized most fully with the spirit of Arnold. Yet he conceived it to be a part of his mission to serve as a link between people of opposite opinions. He made friends among those who differed radically not only from one another but also from himself, and few men ever have lived who have demonstrated more triumphantly the fact that conscientious antagonists may honor and even love each other personally, and often meet in genuinely friendly fashion while not the less sincere in their contradictory convictions.

At the outset of Stanley's career the Church of England was shaken by internal convulsions. The liberalism of Arnold, exaggerated in common repute but undeniably involving modifications of commonly accepted opinions, had excited wide distrust and bitter hostility. On the other hand the secession of Newman to Roman Catholicism and the almost Romish High Churchism of Pusey and others who remained in the Church of England also had alarmed and exasperated the great body of its adherents, especially the clergy. Disputes about ecclesiastical belief and practice, which called out a multitude of publications of all sorts, inflamed the public mind. Stanley for years, during which the Liberals among whom he belonged were numerically few and comparatively unimportant, seemed destined to illustrate the old proverb, "Between two stools one comes to the ground." He was neither enough of a Low Churchman to go heartily with the so-called "Evangelicals," nor was he enough of a High Churchman to join Pusey and his school. Stanley saw good in each and all, believed that there was ample room for all in the Church of England if her statutes were interpreted rightly, and battled sturdily for mutual toleration, peace and co-operation against the evil without. But it took many years before he made much impression and to the end of his days he was regarded by many as a dangerous foe to truth, destitute of positive convictions and using his position to compromise with heresy and unbelief. That he never was unwise in the illustration of his policy cannot be safely asserted. But that he was consciously careless of truth or duty it is only just to deny. He was enthusiastically loyal to the Church of England yet no other one of her members was more candid in admitting the unfairness of her attitude toward Nonconformists

or more eager to illustrate his utter indifference to existing distinctions.

We cannot afford space to discuss his career at length. It is portrayed minutely and appreciatively in this biography. He was an indefatigable worker, a prolific author of valuable books, chiefly historical and, although deficient in some departments of critical scholarship, hardly likely to be surpassed in respect to the vividness of their descriptions or the accuracy of the general impressions which they make. His *Life of Arnold*, *History of the Jewish Church*, *Sinai and Palestine*, *History of the Eastern Church*, *History of the Scottish Church*, *Historical Memorials of Canterbury*, and *Historical Memorials of Westminster Abbey* are his most famous publications, but his volumes of sermons, occasional discourses, magazine articles, etc., are numbered by scores. Nor can we take room even to indicate adequately the richness and variety of his circle of friends. It included the most eminent and honored names throughout Christendom, from royalty down, and let it be added at once, no man ever loved more truly or better understood the humble and the poor. He was a great traveler and was sent to the East in company with the Prince of Wales in 1862 and to St. Petersburg in 1874 to perform the English portion of the marriage ceremony of the Duke of Edinburgh. His wife—born Lady Augusta Bruce—was one of the closest personal friends of Queen Victoria, their marriage grew out of his tour with the Prince of Wales, and their union was almost ideal in its happiness.

It would require many columns to do full justice to this work. We can only hint at its value and enjoyableness. It is a graphic study of a unique and noble life. Stanley was not a great theologian, nor a great historian, nor a great administrator, nor even a strikingly great preacher. But, much more than most other eminent men of his nation and his age, he was a great advocate and example of devotion to the personal Christ exhibited in love of one's fellowmen. He was great as an illustration of toleration and co-operation in things spiritual. He was great in that he was able in a most unusual degree to realize that all men are God's children and, what is more, to treat them as such. His defects and faults were not able to mar noticeably the symmetry, beauty and power of his self-denying and fruitful life. [Charles Scribner's Sons. \$8.00]

RELIGIOUS.

Sweet First Fruits [Fleming H. Revell Co. \$1.00], translated by Sir William Muir from a modern Arabic work, is a striking book in several respects. It is the work of a convert from Mohammedanism to Christianity. It is an able argument for the truth of Christianity drawn largely from the testimony of the Koran itself and therefore doubly telling with Mohammedans. It is a vivid picture of the persecutions which converts from Mohammedanism to Christianity still are called upon in many instances to endure. It is founded upon facts, although not a literal biography. The translator, who has abridged the original considerably without apparently injuring the value of the work for his English readers, believes, and with reason, that it is a signal proof of the progress which the gospel has made already in the Mohammedan world and that it is destined to prove a powerful aid to the further advance of Christianity. A collateral result likely to be promoted by it is the

reformation of the corruptions prevalent among the adherents of the ancient Eastern churches. It is in the form of a narrative and the Oriental style of the original has been preserved quite successfully. It is of great interest and cannot fail to do good. It may be well for the great Christian missionary societies to circulate it both in the original and in its translated form.

The Kingdom of God [Charles Scribner's Sons. 60 cents. Imported], by Rev. F. H. Stead, is one of the series of Bible Class Primers which Professor Salmond of Aberdeen is editing. It is a plan of Biblical study. It has three parts, *The Kingdom in Israel*, *The Kingdom in the Synoptic Sayings of Jesus*, and *The Kingdom in Apostolic Times*. It is intended for use in co-operative study and to promote discussion. It is simple, practical, and wisely adapted to its aim.—Rev. E. B. Fairfield's little volume, *Letters on Baptism* [Cong. S. S. & Pub. Society. 75 cents] deserves a wide reading. It has a singular history. The author was an immersionist for more than a quarter of a century. Then, having been invited by a Baptist publishing house to write a book defending immersion, he reinvestigated the subject with the result that he was convinced that the Baptist position is unsound. He became a Congregationalist in consequence, and this book states the facts and the argument which convinced him in so scholarly and effective a manner that it cannot fail to have a wide influence. Many people are asking for just what this book contains.

The Presbyterian Board of Publication and Sabbath School Work sends us Dr. Alexander Whyte's *Bunyan Characters* [\$1.00], a volume containing twenty-six lectures delivered in St. George's Free Church, Edinburgh. Although dated 1893 it evidently is a republication and some of our readers may be familiar with it. It is analytical in a measure and its studies of character are enforced by telling applications to modern life. It is a discriminating, uplifting and stimulating work.—Rev. Dr. J. E. Tuttle's statement of belief upon the occasion of his installation as college pastor at Amherst last November, is entitled *Credo* [Carpenter & Morehouse], makes a tasteful pamphlet, and will be of use to many a reader.—Another attractive little volume, one of the more tasteful among recent issues, is Rev. George Bernreuter's collection of short, original religious poems, called *Jesus and I* [Rockford, Ill.]. Familiar aspects of truth are expressed in equally familiar, but well handled meters.

MISCELLANEOUS.

Prof. Clinton Scollard, in his little book, *On Sunny Shores* [Charles L. Webster & Co. \$1.00] without diverging often from familiar pathways of foreign travel, contrives to enrich the scenes described with fresh charms by his graceful accounts of his experiences. He leads his readers down the Wye, through part of the Lake Country, into the Isle of Wight, along the Neckar, across the Spugen and, with glimpses of Bellagio, Milan and Verona, beguiles them to Greece and even through something of Syria. Everywhere he is a genial and entertaining narrator and the evidently original poems which are introduced add much to the reader's enjoyment. Margaret L. Randolph has illustrated the book effectively and it is one of the most enjoyable of its class.—Lieutenant Frederick Schwatka leads his readers into less frequented regions in his new book,

In the Land of Cave and Cliff Dwellers [Cassell Publishing Co. \$1.25] but does not tell his story so gracefully. Nevertheless the North of Mexico is full of interest, especially in view of the certainty of a large and speedy development of the commercial relations of that country with our own, and this record of adventure and exploration throws light upon the country and the people and is inherently interesting.

Mr. Richard Harding Davis's pleasant book, *The Rulers of the Mediterranean* [Harper & Bros. \$1.25], describes a tour among the British possessions in or near the Mediterranean, together with some other places of interest—Gibraltar, Tangier, Egypt, Athens and Constantinople. Mr. Davis is a keen observer and a graphic narrator and destitute of neither the critical faculty nor the sense of humor. Some of his comments may not impress the British mind with unalloyed delight, but there seems considerable sense in them. The volume is decidedly bright and entertaining and has some appropriate illustrations.—From a modern traveler one turns naturally back to the travelers of the past and finds in Mr. C. F. Lummis's *The Spanish Pioneers* [A. C. McClurg & Co. \$1.50] a stirring account of the work of the Spanish explorers in this hemisphere and its value. In the first division of his book Mr. Lummis tells the general story of Spanish pioneering here, in the second he describes specimen pioneers and in the third the greatest of the Spanish conquests—that of Peru. It is an excellent book.

Dr. F. P. Lewis has translated, from the second French edition, Maurice de la Sizeranne's admirable little work, *The Blind as Seen Through Blind Eyes* [G. P. Putnam's Sons. \$1.25]. Having had his own eyesight until old enough to comprehend its value, and then having become blind for life, the author has written with an unusually accurate and full understanding of what blindness involves, relatively as well as absolutely. It discusses characteristics of the blind, Valentine Haüy, the founder of schools for the blind, and his work, schools for the blind themselves and the blind in society. It is of great practical value as well as of great interest. It will go far toward enabling the relations of the blind toward other people to be appreciated as they ought to be.—Long's translation of *The Thoughts of the Emperor Marcus Aurelius Antoninus* [Ginn & Co. \$1.30] is offered as a reading-book for children, some portions of the biography and philosophy being omitted for the saving of space, and the philosophy being judiciously put by itself after the Thoughts. It is printed handsomely, has flexible covers and is likely to be quite as much in demand, we should think, among general readers as for a reading-book in schools.

The twelfth and concluding volume of the Riverside edition of Emerson's works contains his *Natural History of Intellect and Other Papers* [Houghton, Mifflin & Co. \$1.75] and a general index to his works. Among the other contributions are his lectures on Memory, Boston, and Milton and eight of his papers published in the *Dial*. The volume is in the usual familiar neat and attractive form of this edition which it completes worthily.—Prof. J. R. Seeley's *Goethe Reviewed After Sixty Years* [Roberts Bros. \$1.00] includes three articles printed ten years since in the *Contemporary Review* which, however, have been revised

and considerably enlarged and altered. The volume is offered as a help to the understanding of the poet and its brevity and popular style will give its scholarly and critical qualities a wider field for appreciation. It only aims to serve as a sort of hand-book, a substitute for something more elaborate, and it fulfills its purpose well.

The eighteenth volume in the By-Paths of Bible Knowledge series is *Social Life among the Assyrians and Babylonians* [Fleming H. Revell Co. \$1.00], by Prof. A. H. Sayce, LL.D., than whom no other modern scholar knows more about the subject. He tells about the people, how they lived and labored, their religion and kindred topics in a graphic and interesting manner, and his little book is of permanent value.—The realm of ancient mythology contains much which is attractive and much which needs to be studied by most scholars, and there is room for such a book as *Myths of Greece and Rome* [American Book Co. \$1.50], by H. A. Guerber. He has told the story concisely yet with sufficient fullness and has glided with considerable skill over the sometimes unsavory details, although he drops into undesirable colloquialisms. All the pictures are very well executed but some of them ought to have been omitted, and the book is better suited for the use of mature than young students.

The third bound volume of the *Critical Review* [Charles Scribner's Sons. Imported. \$3.00] contains reviews of Bruce's *Apologetics* by Prof. Charles Chapman, LL.D.; of Du Bose's *The Soteriology of the New Testament* by Principal J. O. Dykes, D.D.; of Horton's *Revelation and the Bible*, Clifford's *Inspiration and Authority of the Bible*, and Hegler's *Geist und Schrift bei Sebastian Frank* by Prof. James Iverach, D.D.; of Driver's *Sermons on Subjects Connected with the Old Testament* by Prof. R. S. Kennedy; Oliver's *What and How to Preach* by Prof. James Robertson, D.D., and other similar contributions. It is one of the most thorough of the foreign reviews.—The numbers of *Littell's Living Age* [Littell & Co. \$2.75] for October, November and December, 1893, make one of the usual handsome, diversified and highly admirable quarterly volumes of that ancient and honorable publication.

The story of the Stockbridge Indians, once of Massachusetts but now resident in Wisconsin, is narrated by J. N. Davidson in *Muh-he-ka-ne ok* [Milwaukee: Silas Chapman. 60 cents] and forms an interesting chapter of Indian history. These Indians are a comparatively well civilized and Christianized tribe and, although they have had a somewhat checkered history, they always have deserved respect in a high degree. Their church was the first evangelical church in what is now Wisconsin, and they established the first free school there. They gradually are becoming absorbed in the community in which they live and soon will cease to exist as a tribe. But their history is honorable and this little book will keep it in mind.—*The School Singer* [Ginn & Co. 60 cents], compiled by G. A. Veazie, certainly is one of the most judiciously selected and handsomely printed song-books of its class which we ever have seen. It consists of popular songs and choruses, with selections for special occasions, notes about eminent composers, etc. We like it very much.

The January number of *Childhood* [Childhood Publishing Co. \$1.00] shows it to be

intended for parents and teachers rather than for the young. It carries on the work which we so often have commended in *Babyhood*, dealing with the needs of children—and of their parents in reference to them—after they have outgrown infancy. —The *Sunday Magazine* [International News Co.] is an English publication. It is edited by Rev. B. Waugh, offers the reader a well selected list of articles, is decidedly interesting and is illustrated. In the January issue *A Lost Ideal*, a serial story by Annie S. Swan—Mrs. Burnett Smith—is begun, and there is a sketch of her. —*Good Words* [International News Co.] also seems intended for Sunday reading but some of the material, including certain love stories, would be more appropriate elsewhere. It is a good example of the entertaining but less critically edited magazines intended for general family perusal.

NOTES.

—The D. Lothrop Company of this city, which recently became insolvent, is expected to continue business under the charge of a receiver.

—The library of the late Dr. Schaff, excepting such books as his family prefer to retain, goes to Union Theological Seminary. His son, Rev. D. S. Schaff, is his literary executor.

—The publishers of *Godey's Magazine* are in financial difficulties, but expect to reorganize their business, which doubtless will render possible the continuance of this long-time popular favorite.

—Miss Ellen Terry, whose autograph is much in demand, has hit upon the scheme of granting it only in exchange for a small subscription for her favorite hospital. The plan is said to be quite remunerative to the institution.

—The two novels which have made most impression this winter in London—*The Heavenly Twins* and *Dodo*—are the productions of amateur authors. That the latter book should be in great demand is not to the credit of the public.

—The English Library, a series which was begun a year or two ago as a rival to the famous Tauchnitz Library on the continent of Europe, has been suspended, the field not proving sufficient to support both and the Tauchnitz having a well established hold upon the public.

—The sum of \$15,000 has been contributed in England already as the nucleus of a Jowett Memorial Fund, to be used in erecting some appropriate memorial in the chapel of Balliol College, Oxford, of which he was the master so long, and also in promoting in any feasible way the educational work of the institution.

—A new literary and artistic quarterly, the *Yellow Book*, is about to be started in London, the special feature of which is to be the entire exclusion of the topics of the day. The projectors declare that they mean it to be as readable ten years hence as when it appears. We should think their purpose likely to be accomplished—if it live the ten years!

BOOKS OF THE WEEK.

- Lee & Shepard. Boston.*
THE POLITICAL ECONOMY OF NATURAL LAW. By Henry Wood. pp. 305. \$1.25.
D. C. Heath & Co. Boston.
THE PROGRESSIVE SPELLER. By F. P. Sever. pp. 142. 30 cents.
George H. Ellis. Boston.
THE SPIRIT OF GOD. By P. C. Mozoomdar. pp. 323. \$1.50.
G. P. Putnam's Sons. New York.
THE CHRISTIAN RECOVERY OF SPAIN. By H. E. Watts. pp. 315. \$1.50.
PRIMARY ELECTIONS. By D. S. Remsen. pp. 121. 75 cents.
HANNIBAL AND KATHARNA. By Lieut.-Col. J. C. Fife-Cookson. pp. 190. \$1.25.
Henry Holt & Co. New York.
A LABORATORY COURSE IN INVERTEBRATE ZOOLOGY. By Prof. H. C. Bumpus. pp. 157. \$1.00.
Standard Publishing Co. Cincinnati.
HANDBOOK OF THE BOYS' BRIGADE. By C. B. Morrell, M. D. pp. 177. 50 cents.

Farm, Stock and Home Pub. Co. Minneapolis.
AMATEUR FRUIT GROWING. By Prof. S. B. Green. pp. 132. \$1.00.

PAPER COVERS.

D. Appleton & Co. New York.
A MARRIAGE CEREMONY. By Ada Cambridge. pp. 271. 50 cents.

Ward, Lock & Bowden. New York.
A BOOK OF STRANGE SINS. By Coulson Kernahan. pp. 195. 50 cents.

MAGAZINES.

January. GOOD WORDS.—SUNDAY.—CRITICAL REVIEW.—BULLETIN OF BOSTON PUBLIC LIBRARY.
February. PALL MALL.—SUNDAY.—SANITARIAN.—CHRISTIAN LITERATURE AND REVIEW OF THE CHURCHES.—BOOKMAN.—KINDERGARTEN NEWS.—LITERARY NEWS.—BULLETIN OF AMERICAN ACADEMY OF MEDICINE.—CONVERTED CATHOLIC.

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, March 4-10. Our Birthrights and How They Are Lost. Rom. 8: 12-17, 31-39.

To us birthrights do not mean as much as to the men and women of Bible times, or even to the boys and girls growing up in other lands today. In England, for instance, the oldest son has advantages over his brothers and sisters, but in free America we claim for every one an equality of standing in the state, and there is practically little discrimination in the family between the older and younger children. But although this distinction caused by prior birth does not obtain with us today, the idea behind the custom still has force and application to our lives. What was that idea? It was the thought of the future good that would come to the one who had faith enough to believe that it would come and patience enough to wait for it. Esau had no faith in the unseen; Jacob had. To be sure, he, too, possessed the commercial spirit, but he was willing to put by the present and the lesser good for the sake of the future and greater benefit.

Our birthright as children of God, as disciples of Jesus, calls upon us, too, to believe in and labor for the larger good which is in store for us. We are yet to have, if we are true to ourselves and our Master, a knowledge of God, a strength and serenity of character, a power in service, which we do not now possess. Whatever uncertainty there may be with reference to other matters, whether or not we may become rich or learned or famous, whether or not the years, as they come and go, shall yield a harvest of joy or of tears, it is absolutely certain that larger righteousness of life and greater power to do God's will are our inheritance if we are true to the conditions of the birthright. Great as is the blessing in store for us the chances of losing it are many. Every time we disesteem or despise the birthright, every time we repress or neglect qualities of mind and heart which are the germs of the holy character God desires us to attain, we jeopardize our birthright. When we speak lightly or think lightly of the witnesses within us to the divine, when we make fun of the boy who tells the truth, who minds his mother, who is not ashamed to pray, we are in the way of losing our birthright. It need hardly be said that sin eats out the spiritual in us, and destroys utterly by just so much as it is indulged the power to inherit the birthright.

There is no sadder person than he who has reached old age only to realize too late that in earlier years he sold or threw away his birthright. Why do old people so often counsel us to walk in the way of life? Not because they want to throw gloom over innocent and happy sport, not because they want to appear wise, but because they know that old age without the resources of the spiritual life is a cheerless thing. And they would warn us to be laying up in spring and summer treasure against the winter by and by.

Parallel verses: Ps. 2: 8; 47: 4; Prov. 3: 24-26; Lam. 5: 15, 16; Matt. 13: 18-23; 18: 3-10; 19: 29; 25: 34-36; Rom. 14: 20, 21; 1 Cor. 6: 9, 10; Eph. 1: 18-23; 5: 5-11; Col. 1: 9-14; Heb. 4: 1, 2; 6: 11, 12; 9: 15; 11: 13-16; 12: 14-17; 1 Pet. 1: 3-5; 3: 8, 9.

News from the Churches

PASSING COMMENT.

Although it is rather early in the season to speak of it, the street meetings in California are among the agencies to be noted with a view to future use.

It is a pity that Lord Tennyson could not have lived to see the Knights of King Arthur of the present day.

Salvation Army missionaries supported by one of our churches show once more that Congregationalists are not confined to their own denominational good works—which is commendable, provided their own do not suffer thereby.

There is great encouragement in the number of men reached by revival services this winter. It speaks well both for the men and for the methods of the workers.

The chief good that can be educed from the church's former inaction in municipal reforms is that when she is accumulating evidence against immoral and illegal practices she is regarded as so harmless that the evidence is easily obtained.

Either the returns are sadly inflated or there is an alarming state of spiritual life in that Western church which reports a Christian Endeavor Society of over 100 members and a Sunday school of over 250, but no additions to the church either by letter or on confession.

NEW HAVEN NOTES.

The season thus far has been unusually quiet, but the reports of the annual meetings show a good degree of prosperity for the past year. The benevolent contributions of the First Church amounted to \$10,000, and legacies of members bring the total up to \$104,000. The offering to the American Board was \$1,305. The United Church gave nearly the same amount to the board, and its total benevolences were \$7,504. The Church of the Redeemer gave \$9,195, of which \$2,700 is for the Welcome Hall Mission here, nearly \$1,200 for the City Missionary Association and over \$1,000 for the National Ministerial Relief Fund. The offerings of the Dwight Place Church amount to \$3,500 and those of the College Street Church to \$1,700. This church has purchased a lot on West Chapel Street at a cost of \$10,300 and nearly paid for it during the year, and is only waiting for a buyer for the old building before beginning a new one.

The Howard Avenue Church has added seventy-seven new members during the year, the Dwight Place fifty-six, United thirty-eight, Redeemer twenty-six and Humphrey Street has a net gain of twenty-four. Others have made considerable gains, but those churches near the center of the city have either barely held their own or have lost because of the decentralization of the population. The local Congregational Union has been successful in some measure in helping the weak churches.

No changes have occurred among the ministers except the death of Rev. James L. Willard, D. D., for thirty-eight years pastor at the suburb of Westville. This was a great loss to the community, for although not so strong as he was in former years his long, faithful ministry and his modest, scholarly bearing endeared him to a wide circle of friends who have felt the molding force of his presence among them.

The Congregational Club held its midwinter meeting Feb. 12 at the Dwight Place Church. All its meetings now are "ladies' nights," but this was especially so as the topic was Woman's Work and the speakers appointed were all women. Although the club was disappointed in some who had been expected the meeting was a good one, with Miss Annie Reynolds of North Haven and Miss Blodgett of Hope Mission, Boston, as speakers.

Little has been heard of the local Law and Order League which was organized here early in the winter, but it now appears that the president, Dr. Smyth, and his helpers have

not been idle, for they are now coming forward to rebuke the courts for allowing the attorney to withdraw prosecution of half the cases which are brought before them. The league is demanding that the county commissioners revoke licenses when the law has been violated and call the bonds on them according to law. The police commissioners especially are coming in for a share of the attention of the league, and meanwhile gambling places are being prosecuted and other vicious and illicit proceedings are brought to light in great numbers and the league is found to be bristling with evidence to support all its allegations. The State league has compiled a code of the laws bearing on these subjects which will be a great convenience to all citizens who are interesting themselves in this work.

W. J. M.

FIGHTING INTRENCHED EVIL AT COLUMBUS.

The Congregational Club of Central Ohio met in the First Church, Feb. 12. The question for discussion was a "burning" one in Ohio at the present time, The American Saloon. Dr. C. S. Carr, a member of Dr. Gladden's church, analyzed the question from the standpoint of the Liquor League. His arguments were based on facts gathered from members of the league and from their constitution. The league is thoroughly organized and determined to defend "personal freedom" from the "onset of temperance fanatics." Under our present form of federal government in Columbus great progress has been made by the law-abiding people. The Sunday closing laws are enforced and we no longer bear the unenviable reputation of being "the widest open city in America." Gamblers have been driven from the city and now "operate" in the suburbs. Forty-eight places have been closed. Rev. H. H. Russell, the superintendent of Ohio Anti-Saloon League, gave a hopeful account of his work in the various counties. A bill is now before the Legislature which provides for "local option for every county, city, ward of a city, incorporated village and township." Every effort will be brought to bear on the Legislature to pass this bill.

Dr. Rainsford's plan was considered in a discriminating paper by Rev. Alexander Milne. Mr. Milne's criticisms were all in excellent spirit, but the club seemed to think that to attempt to "elevate" the saloon by allying it in any way with the work of the church was a mistake.

Within a few days we have had an alarming revelation of the silent grip which the Liquor League has on our legislators. Under its persistent lobbying an infamous attempt was made, and it was nearly successful, to repeal the law which forbids the sale of liquor in brothels. At first the motion received forty-six votes, and on reconsideration received fifty-two votes, lacking only three of passing the House. This action has had the effect of consolidating the temperance members, and with the exception of a few "rule or ruin" Prohibitionists the whole State is united as never before.

The First Church continues to prosper under the leadership of Dr. Gladden. A new plan for the collection of church benevolences, worthy of wider application, has been adopted. A house to house canvass is to be made by the woman's missionary society. One Wednesday evening of every month is to be devoted to the study of some phase of missionary work. These meetings are under the charge of the woman's society. Besides interesting the members more generally, it is believed that the benevolent work of the church will be enlarged.

The other churches have all had a prosperous year. St. Clair Avenue Church, the youngest of the eight sisters, is gaining a firm foothold under the faithful ministrations of Rev. D. F. Harris. The Sunday school numbers about 200. A series of Lenten meetings will be held in all the churches two weeks before Easter.

Among those present at the club meeting were Rev. Messrs. S. P. Dunlap and Ralph Albertson of Springfield. Mr. Albertson's institutional work at Lagonda Avenue is greatly embarrassed at present by the "hard times." It is in a community composed altogether of working men, and because of this, if for no other reason, deserves to succeed. Educational classes have been formed, which are well attended by those out of employment. The aggregate attendance in all branches during January was 5,547. Unless outside help is received it is feared that this important work will have to be abandoned. EASTWOOD.

AROUND THE CIRCLE IN MILWAUKEE.

Reports from this city concerning our churches are both interesting and encouraging. There are five in all. Each has its special field, its separate work and is admirably located with reference to the demands of the field it seeks to cultivate. Grand Avenue Church, Dr. G. H. Ide, pastor, in numbers and wealth leads all the others and is one of the strongest churches of our order in the State. It stands for the gospel pure and simple, yet applies it practically in every good work which a large and aggressively minded body of Christians desire to undertake. Plymouth Church, Dr. Judson Titsworth, pastor, known throughout the State and the country for the new measures and spirit it has introduced into its service, is prospering greatly. Its edifice is far from churchly in its appearance, but those who are connected with it show by their deeds that their spirit is the spirit of Christ. Every inch of space in the building is put to use. Boys and girls during the week are here taught what they most need to know. There are some twenty-five clubs connected with the church, each with its leader and each one under the supervision of the pastor or his assistant. While there is no failure to preach the gospel on Sunday, special emphasis has been put on the institutional side of church activity. In this departure from the methods which the church formerly pursued there has been a gratifying success.

The Hanover Street Church, Rev. Theodore Clifton, pastor, is fortunate, not only in its situation among the industrial classes of the city, but in the possession of a new and convenient house of worship, and in the hearty sympathy of those whom the church is seeking to win. Here a working men's organization has been found very helpful. Mr. Clifton has also discussed, Sunday evenings, various topics relating to the social conditions of the present time. Mr. Stead recently made one of his characteristic addresses to the people of Milwaukee from this pulpit. Pilgrim Church, in the extreme western section of the city, beyond Grand Avenue Church and an outgrowth of it, has a fine, though limited, field and much wealth. Its Sunday school is large and flourishing, and its Boys' Brigade is one of the best in the State. Lee Street Church, on the North Side, organized as a mission among a population in which the German element is prominent, has had a rapid growth and occupies an important position. For more than fifty years Congregationalism has been known in Milwaukee. If its growth has been less rapid than that of some other denominations, it has held its own in point of influence, in its broad sympathies and in the aggressiveness of its spirit.

w.

FROM THE GATE CITY OF THE SOUTHWEST.

That hard times in business do not prevent good times in Christian work is shown by the condition and outlook of Congregationalism in Kansas City, Mo. Less than five years ago a financial cyclone struck this city, land values dropped like a barometer before a typhoon, wildcat business enterprises vanished, building stopped and within twelve months over 20,000 inhabitants removed from the city. Just as confidence was being restored a year ago,

the general financial depression came on, and for a time threatened severer disaster, but the strain has been met more successfully than was deemed possible, and the courage of this city is strong for the future, its bank clearings already showing marked improvement. Inevitably the church work suffered with other enterprises, and the extension of our work, which was making headway in the hands of the Congregational City Union, was immediately checked. For two or three years past the sole work of this organization has been the heroic efforts of a few men in the First Church to keep up the heavy interest on mortgaged property, and not long ago our most important and promising enterprise was thus barely saved to the work. In this condition of things the fellowship of the churches naturally suffered; each was so burdened that it lost consciousness of the common needs. At the recent annual meeting of the union, however, a more cheerful spirit prevailed. It was found that more money (\$2,500) had been raised than in any previous year; arrangements have been perfected whereby the interest bearing debt will be reduced several thousand dollars and the rate of interest on the remainder decreased; some generous offers of individual gifts have been made, conditioned on a general movement. A mass meeting of the six churches was held Feb. 7, at which the statistics for the past year were presented and found uniformly encouraging, and a strong spirit manifested to distribute the financial burden more equably, and raise enough for a vigorous forward movement among our most needy and promising enterprises.

The First Church, under the courageous leadership of Dr. Henry Hopkins, is clinging to its down-town location despite the fact that the street grading now in progress will leave its portals fifteen feet and more above the sidewalk, with no room for gradual approach. Under the active labors of the assistant pastor, Mr. J. H. Denison, of last year's middle class at Andover, the afternoon Sunday school has grown from about 200 to 450, and the industrial school and Boys' Club are prospering.

Clyde Church reluctantly released its first and only pastor, Rev. J. H. Williams, last summer, but promptly called and installed his successor, Rev. J. L. Sewall. This church is a remarkable illustration of the wisdom of committing a new enterprise to skilled hands, for the present body of homogeneous and well-trained Christians, with the oldest Christian Endeavor Society west of the Mississippi, bears the stamp of the character and patient toil of the successful Massachusetts pastor, who left a vigorous Eastern church ten years ago and came to Clyde when its membership numbered only nine. Its Sunday Evening Service Club, organized last November, has proved a success, increasing the average evening congregation at least fourfold, and thus far holding it without diminution, while a growing religious interest is appearing at the after meetings. Forty accessions marked the regular communion service in January and a special service on the first Sunday evening in February, which was impressive.

The Olivet Church, under the leadership of "Bob" Layfield, the converted newsboy, is a center of strong evangelistic influence. Although still worshipping in a basement temporarily roofed over, it sustains each Sunday three mission schools and two hospital services, its latest effort being in one of the neglected portions of the down-town district, where the Endeavor Societies are just starting a soup house in connection with evangelistic services.

The Fourth Church, for three years without any pastor, has lived through the devotion of one consecrated Christian woman and her helpers in the Sunday school and Endeavor Societies; at present it is receiving some pastoral help on Sundays and during the week from Rev. William Sewall, and is hoping for steady progress to enlarged usefulness. The

Southwest Tabernacle, under the vigorous leadership of Rev. C. L. Kloss, is doing a grand work, but is too seriously handicapped by lack of funds to attempt the institutional features for which it was planted. It is growing rapidly without them, but there is a strong hope that its resources may be enlarged during the coming months.

Plymouth Church, in the southern corner of our city, is in the midst of the synagogues of Satan, close to the Kansas line, across which lotteries and other gambling dens and dives are in full blast, uninterrupted thus far by State or local authorities in spite of the vigorous campaign of Rev. J. G. Dougherty of the First Church in Kansas City, Kan. Under the leadership of Rev. H. A. Merrill, a gracious revival has just blessed Plymouth Church, resulting in thirty additions, most of them over twenty-five years of age, heads of families and owning their homes near by. Now worshipping in a hall, they hope for a building before many years.

The Ministers' Meeting has been revived, convening alternate Mondays with Dr. Hopkins. Rev. W. L. Sutherland, the representative of the C. S. S. and P. S., is entering upon his work with earnestness and wise methods, commending himself and his cause to all who meet him.

J. L. S.

NEW ENGLAND. Boston and Vicinity.

It will not be easy to find any local conference whose record of benevolence can match that of Suffolk West, whose twenty-four churches, last year, gave to various claimants on their generosity \$125,179, while home expenses amounted to \$175,003. Adding these sums together the average contribution from each of the 8,201 members is \$36.60. This conference includes Old South and Central Churches in Boston, the Harvard, Brookline, and the Eliot, Newton.

Rev. Lawrence Phelps of the First Church, Chelsea, for the third time has prepared a pamphlet for the Lenten season, containing a pastoral letter, daily readings, several appropriate poems and lists of the subjects for all services during Lent.

The Brighton Congregational Club observed its ladies' night by a dinner at the Tremont House, Boston. Rev. A. A. Berle spoke on Public Spirit and the Church, G. P. Morris of the *Congregationalist* on the Municipal Reform Convention in Philadelphia and A. D. Chandler on the Possibilities of Greater Boston.

Massachusetts.

There has been no such awakening in Newburyport for many years as this winter. Last year the Y. M. C. A. invited a dozen business men, organized into what they call the Trinity Praying Band, to hold meetings for men in the Y. M. C. A. Building and in one of the churches in the evening. They helped many, and this year, on vote of the pastors, they were asked to do the same work. Secretary Goodwin and others worked hard to prepare for their coming, and the five Sundays were made memorable. Almost all the churches held extra services from the Week of Prayer onward, and now each church finds from twenty-five to seventy-five young Christians to be cared for and brought into the church. The total number under pastoral care now must be fully 300, a large proportion being men. One pastor is burdened with the thought of leadership for nearly eighty, over half of them being men and boys. Another reports his morning audiences to be half made up of men. Some of these earnest business men, who work for their expenses when together, have stayed in town to aid the churches through the week, and have helped in singing and leadership of meetings.

The Congregational Club of Fall River held its eighth regular and annual meeting, Feb. 13, in the new chapel of the Central Church. Rev. P. W. Lyman was chosen president for the ensuing year. Rev. G. R. W. Scott gave an address on Municipal Government. The present membership is 116.

Rev. Albert Bryant, recently dismissed from the Belmont Church, Worcester, has been a resident in the city for ten years, during seven of which he was superintendent of the City Missionary Society. He began ministerial work as missionary under the American Board in Turkey, and when obliged to return to this country he held commission of the Home Missionary Society in Dakota. The record of his varied labors is unique, with regular pastorates in addition. In the crowd of practical duties he has kept up an exceptionally thorough acquaintance with the methods and results of higher criticism.

Only two pastorates in the State exceed in length that of Rev. A. H. Coolidge, which is to close April 21, the thirty-seventh anniversary of his installation at Leicester. More than an entire generation has rejoiced in his wise guidance and genuine friendliness. His interest and work among the young people connected with the academy in Leicester have made him the spiritual father and helper of hundreds. In the public life of the community and region round about his character and influence have been prominent. Fortunately, his health and vigor promise years yet to come of fruitful labor.

The fifth series of Lenten services at Monson, Rev. F. S. Hatch, pastor, is devoted especially to the consideration of Christ's sacrificial work as related to modern society. The Sunday evening subjects are The Great Revolution, Our Present Condition, Some Remedies Proposed, The Christian Acquiring Property, The Christian Using Property and The Coming Kingdom. On Thursday evenings the Work of Christ for the Individual is presented by different ministers.

The newest church edifice and one of the most attractive in Berkshire County is the one dedicated in Housatonic Feb. 14, in the presence of an audience that filled the house. The pastor, Rev. A. J. Benedict, led the congregation in an appropriate service of dedication. An interesting historical address was given by Mr. Bartlett of Lee, who has been familiar with the life of the church from its beginning in 1840. A sermon was preached by Rev. W. V. W. Davis, D.D., and addresses of congratulation were spoken by pastors of other denominations in the village and of all the neighboring churches. The church has good reason to look forward hopefully. It has had the largest proportionate growth of any church in Southern Berkshire for the past twenty years. While many churches have barely held their own or have declined in membership, it has doubled in numbers and increased in vitality. Its new house is well equipped and is amply provided with accommodations for further growth.

Maine.

The Portland Congregational Club met Feb. 12. In response to the request of the executive committee Rev. J. L. Jenkins, D.D., recently elected president of the club, gave an inaugural address on A Congregational Club: What It Can Do and What It Ought to Do. Such a club should, he thought, have a practical mission, as, e. g., the oversight and development of Congregational interests in its immediate locality, and not exist merely for social fellowship and banqueting. Other addresses were made by Drs. J. G. Merrill and W. H. Fenn, Rev. Messrs. E. P. Wilson and D. M. Pratt.

The debt of several years upon the building at North Anson has recently been met largely through the continued efforts and generosity of Rev. John Dinsmore, a native of the town. His grandparents were the pioneer settlers and Christians of the town and this building is to be dedicated as the Dinsmore Memorial Church. The church has been used for some time but has not been dedicated on account of the debt.

A new work has recently been started at South Portland, a thriving village of Cape Elizabeth, opposite Portland. Rev. G. C. Wilson, State missionary, preached there Feb. 11, and a Sunday school of over fifty members was organized. After a deepening interest in the churches and numerous conversions, an invitation was extended to Major Whittle to conduct revival services in Waterville, and he began a union work Feb. 7. Rev. G. Y. Washburn of the Congregational Church finds much to encourage him as he enters upon his field.

The pastor at East Brownfield being unable to preach two Sundays, the Christian Endeavor Society conducted the service each day to the great acceptance of the people.—The church in Westbrook will build a vestry.

The people of Kittery have felt the influence of the religious movement in Portsmouth, and many are led to begin a Christian life.

New Hampshire.

Rev. C. L. Jackson finished his evangelistic work in Portsmouth, Feb. 11. At the last union meeting, held in the North Church, nearly as many were turned away as were present, and the house was filled. About 500 conversions are reported.

During the past year the church of Goffstown, Rev. H. H. Wentworth, pastor, has received nineteen members, fourteen by confession. The benevolent offerings from all sources connected with the church were \$3,150. From the estate of the late Deacon Joseph Hadley the church received \$500 to be added to its invested fund.

Rhode Island.

The Order of the Knights of King Arthur, whose plans were first outlined in the *Congregationalist*, held its first national anniversary at the place of its

institution, the Riverside Church, East Providence, Feb. 10 and 11. At the business session these officers were elected: King Arthur, Rev. J. J. Woolley, D.D.; Mage Merlin, Rev. W. B. Forbush; chancellors, Rev. H. S. Billes, Erving Y. Woolley, Esq., Mr. John A. Stringer. The invitation of Plymouth Church, Brooklyn, to hold the convocation of 1895 with its castle was accepted. The paper *What Cheer* was adopted as the organ of the order and vigorous plans were laid for extension. The order offers seals and diplomas to its members this year for athletic and intellectual achievement. At the evening session reports were given from all the local castles, and addresses were made by the national officers. On Sunday a sermon was preached to the order by the Merlin upon its motto, "My sword shall be bathed in heaven."

The meeting of the Congregational Club in Providence, Feb. 12, was largely attended. One of the most enjoyable and profitable addresses ever delivered before the club was that of Dr. Wright of Cambridge, Mass., on The Treasures Hidden in Palestine.

Rev. E. C. Moore, Ph.D., of the Central Church, Providence, left Feb. 13 for Oxford, Eng., to deliver a course of lectures on pastoral theology and homiletics at Mansfield College. He will return early in April.—Rev. J. G. Larry of the *Independent Citizen*, and pastor of the Richmond Street Free Church, has been seriously ill for the last ten days, but is now slowly convalescing.

By the recent death of Mrs. McCrum, widow of Deacon Hugh McCrum of the Pawtucket church, his entire property—the approximate value of which is over \$20,000—reverts to the A. B. C. F. M. and the C. H. M. S., two-thirds to the former and one-third to the latter.

Connecticut.

Andrew L. Christianson, who preaches for the Danish church in Hartford, was approved to preach by the Hartford Union Association, Feb. 13.

The South Church in Bridgeport has sustained great loss in the death of two of its members, Mr. Edmund S. Hawley and Deacon M. Neville.—Rev. T. M. Miles, pastor at Bristol, is preaching a series of discourses on Great Men of the Reformation.

Rev. C. M. Meade, D.D., was inaugurated Riley professor of theology in the Hartford Theological Seminary, Feb. 14. An address was delivered by Rev. E. B. Webb, D.D., president of the board of trustees. The subject of Professor Meade's inaugural was The Decline of Interest in Dogmatic Theology.

MIDDLE STATES.

New Jersey.

Dr. A. H. Bradford's Lenten readings at Montclair are this year adapted from Dr. G. A. Gordon's *Witness to Immortality*, and are held on seven successive Wednesday mornings.

The church at Paterson, Rev. D. P. Hatch, pastor, remembered last year each of the six societies, and its gifts to all causes aggregated \$747, while current expenses amounted to \$3,315. An efficient agency is the Woman's Association for Christian Work, which unifies and superintends various forms of practical service.

THE INTERIOR.

Ohio.

Rev. S. P. Dunlap of the First Church, Springfield, is preaching a series of Sunday morning sermons on the History and Meaning of Sacrifices. The evening meetings, held under the auspices of the young men's clubs, continue to be well attended.

The recent work of General Missionary Plass has been chiefly evangelistic and among churches aided by the State H. M. S. His experience as a successful pastor enables him to co-operate helpfully with pastors, and they and the churches are greatly strengthened by the special services. At Chillicothe twenty-three new members have been received, seventeen of them heads of families. May flower Church, Mansfield, receives thirty additions, and has organized a chapter of the Brotherhood of Andrew and Phillip. North Ridgeville has received fifteen, a Boys' Brigade has been organized and the young people take new interest in the church prayer meeting. Weymouth has started a church prayer meeting, received twelve new members and organized an Endeavor Society with twenty-two active members and ten associate. Mr. Plass will devote his time for the next five months chiefly to the work of the C. S. S. and P. S., by which, under the joint agreement, one-half of his time is directed.

Rev. E. R. Latham is greatly encouraged at Fairport. Ten new members were received Feb. 11, making the total membership fifty-seven, just three times what it was eleven months' ago.—Rev. S. L. Smith of the Harmar Church Marietta, has recently held evangelistic meetings, resulting in some thirty conversions.

Rev. J. A. Thome closed his pastorate at Lakeview Assembly of Euclid Avenue Church, Cleveland, Feb. 11, with a communion service at which sixteen new members were received, and an evening service with farewell addresses by the retiring pastor and Rev. H. M. Ladd, D. D.

The congregations at Unionville and North Madison have more than doubled during the last ten months, under the care of W. H. Morton of Oberlin Seminary.

The soloists and choir of Pilgrim Church, Cleveland, gave Sullivan's oratorio, *The Prodigal Son*, at the evening service, Feb. 11. Many were turned away for lack of room. The entire service, with a sermon by Rev. C. S. Mills, was of an impressive character.

Recent special meetings in Belpre, led by the pastor, Rev. A. J. Williamson, resulted in seventeen additions, all but two of them young men. Seventeen younger people have been organized into a Junior Endeavor Society, with the special aim of training for church membership. Two meetings were held daily for three weeks, one at 10 A. M., and there were special services for school children.

The revival which so often accompanies hard times seems in not a few Western churches to have awakened the people to the fact that the Lord's house lieth waste. In Central North Conference seven churches report considerable amounts spent for repairs. In Marietta Conference the First and Harnar Churches of Marietta have spent, respectively, nearly \$3,000 and \$2,000 in repairs on church and parsonage, and the smaller churches—Marietta Second, Stanleyville and Belpre—report substantial improvements.

The churches in Marietta Conference have enjoyed a year of spiritual blessing. There have been ninety-four additions on confession and thirty-six by letter. Two of the five pastors in this small conference supply three churches each. Coolville, Ireland and Centennial are supplied by Rev. F. S. Perry, a student of Marietta College, who joins the conference from a Nebraska Association.

Rev. A. T. Reed, State evangelist, with his helper in the service of song, Mr. Chafer, has spent a little over two weeks with the Columbia Church, Cincinnati, Rev. F. J. Van Horn, pastor, in the extreme east end of the city, with good results. The evangelists have since gone to Storrs Church, in the extreme west end of the city, where the good work is going forward with equally gratifying results.

Rev. W. H. Warren has resigned the pastorate of Central Church, Cincinnati, where, for the last seven years, he has labored faithfully and untiringly in the heart of the down-town portion of the city, to accept the position of home missionary superintendent of Michigan. Without underestimating Mr. Warren's pastoral gifts, his fitness for the important post he is to assume will be at once recognized.

Illinois.

The meetings in Elmwood, Rev. E. S. Pressey, pastor, under the direction of Rev. J. D. McCord, evangelist of the State H. M. S., have been full of power. The visible results thus far consist of the conversion of over 100 persons.

The church in Chandlerville, Rev. C. K. Westfall, pastor, has just received to fellowship 25 persons, the first fruits of a series of meetings which he has been holding unaided, and which are still in progress.

Evangelist Chandler is aiding the church in Lee Center in special meetings, in which there is good interest. Miss Chandler is working with her father as gospel singer.

The present pastor of the church in Stark, Rev. T. W. Minnis, began work last November, and since that time the church has received twelve, seven by confession. The Y. P. S. C. E. has grown 125 per cent. The Sunday school has increased seventy-five per cent. The prayer meeting, with a song service of twenty minutes, has doubled the former attendance. A pastoral committee has sought out unfaithful members, and five have been reclaimed. A children's preparatory class for church membership is conducted every Saturday.

Indiana.

Rev. G. D. Black, who goes to the Park Avenue Church, Minneapolis, was formerly pastor of the Christian Temple at Marion, and has preached occasionally in the Congregational church, Indianapolis. The Christian Temple brethren recently opened their beautiful church for a Congregational missionary convention, uniting with the Congregational church of Marion in the service.

The People's Church, Indianapolis, is enjoying increasing prosperity. During the year the morning congregations have more than doubled, and the evening congregation has increased fourfold, and now taxes the capacity of the audience-room. The

vestry has recently been refurnished throughout. The church has received forty new members since April.

The church at Whiting is prosecuting an important work under Rev. L. A. Townsend. At the expiration of his first year, Feb. 1, he accepted the unanimous invitation of the church to continue as pastor for two more years, under the conditions that a new church building be erected this year and that the church assume self-support Feb. 1, 1895. The original chapel, which was poorly located, has been sold; \$1,200 have already been pledged for the new edifice. The Week of Prayer was observed with a marked growth of spirituality, and eleven members were added to the church. The Sunday school attendance is now about 100.

Michigan.

The church in Howard City, under the pastorate of Rev. W. A. Hutchinson, is making a brave effort to finish its beautiful building. The church, which is now worshipping in a hall, is planted in a prosperous railroad town not over-churched, and has a membership of sixty, but a threatened debt of \$2,500 on its uncompleted house is disheartening.

The church in Union City is one of the oldest in the State, having been organized fifty-six years ago. Its members cannot be accused of taking any small and exclusive view of the utility of the services of their female members. Women fill the positions of clerk, treasurer, two deacons, two trustees, two members of prudential committee, member of nominating committee, treasurer of home missionary committee, treasurer of foreign missionary committee and Sunday school superintendent. The women have just resolved to light the church with electricity and to bear the expense for the coming year.

Revival meetings have been held for three weeks in Bay City, under the charge of Evangelist L. W. Munhall, and nearly 2,000 have professed conversion. There was no building in the city large enough to hold the throngs that wished to attend the meetings. All classes have been reached. The ingathering is now going on and the Congregational church has already doubled its membership. As yet but two under twenty years have united with it and the male membership has increased threefold.

THE WEST.

Iowa.

The Creston church, Rev. A. J. Van Wagner, pastor, now in the twenty-first year of its existence, has a membership of 363, the net gain for the past year being fifty-one. The expenditures for 1893 were \$2,308.

The little church at Niles, organized only a few months ago, dedicated, Feb. 11, a house of worship, costing about \$1,600, \$326 being raised at the services. Secretary Douglass preached the sermon and offered the dedicatory prayer. This church is united with Orchard under the care of Rev. Palmer Litts. Special meetings are now in progress, conducted by the pastor. Mr. Litts recently concluded a series of meetings at Stillwater, one of his appointments, the result being a full score of conversions. It is probable that a church will be organized.

At the close of special meetings, conducted by Evangelist C. W. Merrill, at Onawa, Rev. J. B. Adkins, pastor, eighteen united with the church on confession.—Six persons united on confession with the Keokuk church at the close of meetings conducted by the pastor, Rev. G. W. Nelson.

Minnesota.

Revivals of considerable power are being enjoyed by three churches near the Dakota frontier—Madison, Dawson and Marietta. They are the only English-speaking churches in their communities, the Scandinavian population predominating. Nearly 150 have expressed the purpose of leading a Christian life. Evangelist C. B. Fellows has assisted the pastors.

The church at New Ulm, the only English-speaking church in the city, has slowly affected the life of the community. English is now spoken on the streets where German was formerly heard; the Sunday has been better observed. At last there has been a revival, which has brought large numbers to Christ. The membership of the church has been increased from thirty-four to eighty-three, and there is a new atmosphere in this town where once the Saviour was burned in effigy. Evangelist D. M. Hartsough assisted the pastor, Rev. J. P. Campbell.

Open Door Church, Minneapolis, narrowly escaped destruction by fire. The loss upon the furnishings is a burden to the church, which has come to self-support after heroic sacrifices.

South Dakota.

The church at Pierre has been enjoying a series of meetings, with a good number of conversions. The pastor, Rev. C. F. Reed, has been assisted by Rev. Philo Hitchcock of Highmore.

Miss E. K. Henry has just closed a series of meetings with the Hetland church and is now at Henry laboring with Rev. R. C. Walton.—Rev. Micajah Doty, pastor at Glen View, reports good results from meetings recently held.

Huron is rejoicing in the union meetings held in the Opera House by Evangelist Rev. H. W. Brown and Mr. Wellicome, singer. A wonderful work is reported at Aberdeen, where they recently were.—The church at Alcester, Rev. W. S. Washburne, pastor, is now self-supporting.

Lesterville is at present without a pastor, but the work is kept up by efficient laymen and the occasional assistance of students of Yankton College. Mr. Harvey Lyman has preached every other Sunday for the past few months. Special meetings are now in progress.

Utah.

The church in Provo followed the Week of Prayer with three weeks of special meetings, Rev. J. D. Nutting and Rev. D. W. Bartlett of Salt Lake City assisting. There were conversions and many others were interested. These services were well attended by the Mormon students of the Brigham Young Academy. The stereopticon was used with good results. A boys' brigade has just been organized by the pastor, Rev. Samuel Rose. There has been a general quickening in Utah.

PACIFIC COAST.

California.

The church at San Rafael is supporting two Salvation Army missionaries, one in Africa, the other in India.

The large and vigorous church at Santa Cruz, Rev. J. A. Cruzan, pastor, last year had twenty-eight additions, while its home expenses were \$3,373 and its benevolences \$1,414. In connection with other churches revival services have been in progress, Christians being greatly quickened. Street meetings have been held, and on the last Sunday evening of January a mass meeting filling the church capable of seating 1,000 was held.

Within the bounds of the Southern Association, including seven counties, there are sixty-nine churches, having over 5,000 members, 4,451 of whom are resident. Additions to the churches during the last year have been 214 on confession, 497 by letter.

At Olivet Church, San Francisco, promotions from the primary department are made especially impressive by a service emphasizing the transfer. In this bringing two classes of boys and two of girls into the main school the pastor, Rev. H. H. Cole, held a children's service.—Helpful meetings have been held by Evangelist F. L. Smith in the First Church.—The Fourth Church has just closed its year free from debt. Thirty-two have been added.—This closes five years of continuous labor on the part of Rev. H. H. Wikoff. In that time 118 have been added.

Washington.

Good results have already appeared from the recommendation of the State Sunday school committee to set apart Jan. 14 for special work in winning the children to Christ. Among other means widely used was the distribution of cards with three simple questions for the children to answer concerning their experience and purpose to serve God. Large numbers in many schools answered these questions so as to show a thoughtful spirit of consecration to Him. The awakening in many of the churches and schools this winter seems greater than ever known.

WEEKLY REGISTER.

Calls.

BURNHAM, Michael, First Ch., Springfield, Mass., to Pilgrim Ch., St. Louis, Mo.
COPPING, Bernard, Groveland, Mass., to Acton.
CROSBY, John F., East Barrington, N. H., to West Medway, Mass. Accepts.
DAVIS, Henry, New Haven, Ct., to Derby.
DICKER, Frank H. (Pres.), Manalapan, N. J., to North Ch., Providence, R. I.
DEHR, A. C., Thompsonville, Mich., to St. Mary's O. Accepts.
EAMES, Charles O., Hartford Seminary, to Cummington, Mass.
GILT, Henry F., accepts call to Enone, Ore.
GRISWOLD, A. L., accepts call to Fisher, Grandville and Byron, Mich.
HYDE, Albert M., Oberlin Seminary, to Greenville, Mich. Accepts.
KAYE, James R., Fox Lake, Wis., to Edgerton. Accepts.
MONROE, Alexander, Tabernacle Ch., Chicago, Ill., to Hastings, Neb.
MORTON, W. Henry, Oberlin Seminary, to Unionville and North Madison, O., where he has been supplying. Accepts.
MUDIE, Howard, Loquel, Cal., to Mantorville, Minn. Accepts.
QUAIFE, Robert, Cincinnati, O., to Birmingham Ch., Toledo.
SHULL, Gilbert L., Eagle Grove, Ia., to Baxter.
SMITH, Richard, Hammond, Ind., to Porter and Lake Station. Accepts.
SWIM, John Q., Hutchinson, Kan., to Douglass. Accepts.
THALL, J. Brainerd, to First Ch., Albany, N. Y.
THURSTON, Oakley R., Whitehall, Mich., to Cedar Springs, E. Nelson and Sand Lake. Accepts.
TODD, Quintus C., Britt, Ia., to Mazepa and Zumbrota Falls, Minn. Accepts.
WARREN, William H., Central Ch., Cincinnati, O., to be superintendent of the Michigan H. M. S. Accepts.

Ordinations and Installations.

ANDERSON, Wilbert L., Feb. 15, First Ch., Exeter, N. H. Sermon, Rev. Cyrus Richardson, D. D.; other parts, Rev. Edward Robie, D. D., and President C. S. Murkland.
 FROST, Mrs. Amelia A., *o. asso.* p. Feb. 14, Littleton, Mass. Sermon, Rev. Nehemiah Boynton; other parts, Rev. Messrs. L. R. Voorhees, A. H. Quint, D. D., Richard Meredith and C. C. Torrey.
 KORN, Paul, Feb. 4, German Ch., Princeton, Wis. Parts, Rev. Messrs. M. E. Evers, D. D., H. W. Carter and Mr. F. Seiden.
 LEWIS, James M., *rec.* p. Feb. 13, People's Ch., Indianapolis, Ind. Sermon, Rev. W. C. Gordon; other parts, Rev. Messrs. N. A. Hyde, D. D., F. E. Dewhurst, J. W. Wilson, G. E. Hill and E. D. Curtis.

Resignations.

BAKER, Ephraim H., Clay Center, Neb.
 BARTLETT, Samuel, Second Ch., Toledo, O.
 JOHNSON, Orrin B., Freeport, Mich.
 REITZEL, John R., Owosso, Mich.
 TRUERLOOD, Jasper, Central and Beechwood, Ind.
 WEBSTER, George J., Ashland, Ore.

Churches Organized.

BANGOR, Wn., Feb. 7, Twenty-two members.
 DAYENPORT, Feb. 4, Ten members.
 LEDYARD, Feb. 4, Ten members.
 RICKREALL, Ore., Feb. 6, Twenty-six members.

Miscellaneous.

ANDERSON, James A., received \$40 as a token of respect from his late charge, the West Ch., Portland, Me.
 LESLIE, W. W., and bride, on their arrival at West Williamsfield, O., were given a reception and presented with two rocking-chairs and a table.
 LYMAN, Payson W., Fall River, Mass., has been appointed trustee of the State Almshouse and State Farm.
 PHILLIPS, Milton S., who has been in California some time for his health, has improved so much that he is acting as temporary supply at Highland.
 TAYLOR, John E., of the A. B. C. F. M., who has been obliged by his wife's health to return from China, is taking graduate studies at Chicago Seminary, and also giving addresses on missionary work near Chicago.
 VAN AUKEN, John C., has removed to Grand Rapids, Mich., to reside.

ADDITIONS TO THE CHURCHES.

Conf. Tot.	Conf. Tot.
CALIFORNIA.	MINNESOTA.
Lodi, 6 7	Madison, 10 15
Oakland, First, 4 12	Marietta, 9 9
Pierlin, 1 4	New Urm, 8 16
Rocklin, 7 9	North Branch, 43 43
San Francisco, Bethany, 3 3	Ortonville, 4 4
Plymouth, 1 4	MISSOURI, 1 3
Tulare, 8 11	Hannibal, 7 7
COLORADO.	Kansas City, Clyde, 4 40
Denver, Second, 3 3	First, 2 5
Lafayette, 18 27	St. Louis, First, 8 16
CONNECTICUT.	Tabernacle, 12 17
New Haven, College St., 1 7	Union, 3 3
Dwight Place, 7 21	NEBRASKA.
Howard Ave., 1 6	Ashland, 11 14
Humphrey St., 16 16	Curtis, 4 4
Terryville, 7 7	Geneva, 41 45
ILLINOIS.	OHIO.
Banker Hill, 4 4	Cleveland, Swedish, 3 4
Chandlerville, 25 25	Collinswood, — 3
Plymouth, 25 25	Columbus, First, — 10
Ridgeland, 2 4	Eastwood, — 4
INDIANA.	Mayflower, — 3
Hobart, 10 10	Plymouth, — 4
Indianapolis, Mayflower, 4 5	Fairport, 9 10
Washington, — 4	Janesville, 11 19
IOWA.	Madison, — 11
Buffalo Center, 2 5	Weymouth, — 12
Davenport, German, 4 4	OREGON.
Dewitt, 8 6	Albany, 11 11
Dubuque, German, 4 4	Condon, 7 7
Grant, 2 5	Gates, — 13
Luckory Grove, 6 6	SOUTH DAKOTA.
La Moille, 4 7	Academy, — 8
Ledyard, 10 10	Bowdle, 3 4
Milford, 15 15	Colvin, 8 8
Montour, 8 8	Custer City, 15 15
Onawa, 1 4	De Smet, — 9
Pilgrim, 3 3	Mitchell, — 4
Pleasant Hill, — 10	Yankton, 7 13
Pringhar, 7 14	WASHINGTON.
Sioux City, Mayflower, 7 7	Ahtanum, 7 9
KANSAS.	Alderton, 9 11
Athol, 12 13	Bangor, 20 22
Junction City, 3 3	Natchez, 9 9
Owaga, 3 7	Tekoa, 1 7
Ottawa, 8 8	WISCONSIN.
St. Francis, 9 9	Elroy, 42 42
Wheaton, 4 4	Geneseo, 2 2
MAINE.	Hartland, 14 16
Oxford, 3 3	Liberty, 3 3
Strong, 3 3	Watertown, — 3
MICHIGAN.	OTHER CHURCHES.
Ann Arbor, 21 29	Crossville, Tenn., — 6
Cooper, 24 27	Downs, Okl., — 3
East Paris, 3 3	Forman, N. D., 1 3
Ewen, 5 5	Ossipee, N. H., 5 11
Grand Rapids, Smith Memorial, 6 6	Salamanca, N. Y., 8 8
Hopkins Station, 5 5	Swanton, Vt., 11 11
Linden, 40 43	Washington, D. C., 3 11
	St. Pleasant, 3 11
	Ch. Churches with two or less, 12 16

Total: Conf., 791; Tot., 1,109.

Total since Jan. 1. Conf., 2,879; Tot., 5,418.

CHRISTIAN ENDEAVOR NOTES.

In a New Jersey society the flower committee makes a practice of giving to each member of the society a package of seeds each year at the expense of the society, and by this means they are enabled to obtain a large supply of flowers for use in their work at slight expense.

Headquarters for registration and information, for the benefit of all Endeavorers attending the Midwinter Fair, have been opened by the Golden Gate Union in the library of the Y. M. C. A. Building, 233 Sutter Street, San Francisco. The corresponding secretary is Miss Rosa Lamont, 1729 San Carlos Avenue.

The Tennessee Junior superintendent has prepared cards that are sent free to any Junior society in the State. With each card are envelopes prepared

to hold fifty cents, which the Juniors are expected to earn for missionary purposes. When the money has been paid in, the superintendent of the society signs the card and gives it as a certificate to the Junior; a report of the amount thus raised for missions is to be made to the State superintendent.

With a view to making the best arrangements for the Kansas Convention in the spring, there has been sent out to the leading workers in the State a letter asking each one to offer suggestions as to the most convenient date for holding the convention, good topics for discussion, good speakers from Kansas or from other States, younger Endeavorers that would make good leaders of meetings, and any new ideas that would contribute to the success of the convention.

THE NEW FORM OF ADMISSION.*

At the National Council in Worcester in 1889 a committee was appointed to prepare a new order of service for the reception of members into the church, to take the place, in so far as it commends itself to the churches, of that issued by the Creed Commission of 1883. This committee, representing various shades of opinion, was able to bring to the Minneapolis meeting of the council only a report of progress, but it now unanimously submits to the churches the following forms as the result of its long and arduous labors.

Those who are to be received being arranged in convenient order for the service, with such announcement and introduction as may be customary, the minister will say:

Dearly beloved, called of God to be His children through Jesus Christ, we give hearty thanks to God, who, by His Spirit, has opened your

Salutation. eyes to see, and your hearts to receive Jesus as Lord, and who has inclined you to present yourselves at this time to make confession of Him.

With us and with the church throughout the world you confess the common faith, saying: (The congregation joining.)

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ, His only

The Son, our Lord; who was conceived *Confession of* by the Holy Ghost, born of the Virgin Mary; suffered under Pontius

In place of Pilate, was crucified, dead and buried; the third day He rose from the dead; He ascended into heaven

the Apostles' Creed and sitteth at the right hand of God *may be used* the Father Almighty; from thence *any brief* statement pre-

ferred by and the dead. I believe in the Holy *the church.* Ghost; the holy catholic Church, the communion of saints; the forgiveness of sin; the resurrection of the body, and the life everlasting. Amen.

Then confessing with us and with all saints your Christian faith, before the Lord Jesus, and in the presence of His people, you devote yourselves to the love, obedience and service of Jesus Christ; to walk in all His ways now known, or hereafter to be made known to you, whatever it may cost you, according to your best endeavor, the Lord assisting you.

Response, I do.
 Then should baptism be administered to those who have not been baptized. [If desired, it may be prefaced by the following forms:

I.
 The minister, addressing those baptized in childhood, may say: You who are children of the covenant do accept for yourselves the seal of baptism into the name of the Father and of the Son and of the Holy Ghost, to which faith and love brought you in childhood.

Response, I do.
 The minister, laying his hand upon the head of each of those baptized in childhood, may say: By thine own choice and upon confession of thine own faith, N—, thou art set apart to the service and glory of the same Lord to whom thou wast consecrated in the baptism of childhood. Amen.

II.
 Addressing those who are to be baptized, the minister may say:

You who now enter into the everlasting covenant of grace do humbly yield yourselves to baptism, as the token of the new life wrought in you by the Holy Spirit, and as the sign of your purpose to be forever the Lord's.

Response, I do.

As the minister goes to the font he may say, or the choir may chant, "And Jesus came and said unto them," etc. Matt. 28: 18, 19.]

* This form of admission is issued by the *Congregationalist* as an eight-page leaflet, and will be sent to any address, postpaid, for three cents; twenty-five copies, ten cents; 100 copies, \$2.00. Address *The Congregationalist*, 1 Somerset Street, Boston.

The baptism shall be with these words: I baptize thee, N—, into the name of the Father and of the Son and of the Holy Ghost. Amen.

[Here, and wherever in this service Amen is used, it may, if desired, be said by the congregation.]

Then should those who have letters from other churches come forward, as by previous arrangement, or rise.

[The minister may greet these, saying: Beloved in the Lord, we bid you welcome who come to renew the vows before made when elsewhere you declared your faith in Christ. We greet you as kinsmen in Him, as fellow-laborers in His service and fellow-travelers to His promised rest.]

The minister, addressing all who are to enter into fellowship with the church, will say:

Beloved in the Lord, you have all been baptized into the name of the Father and of the Son and of the Holy Ghost, have confessed the faith of Christ

before witnesses and have given yourselves to God in an everlasting covenant of grace. You do now cordially unite yourselves with this church of Christ; to share with us

in its worship and work; to walk with us in love and faithfulness, so long as your relation to us shall continue.

[Here may be added such specific pledges as any church may desire.]

Response, I do.
 The members of the church will rise and the minister will say [either alone or leading the church, as may be desired]:

We, then, the members of this church, receive you into our communion and welcome you with joy to our fellowship.

We promise to pray for you, to watch over you and help you so long as you shall

Covenant with continue with us. God grant, that *the church.* loving and being loved, serving and being served, blessing and being

blessed, we may be prepared while we dwell together on earth for the perfect fellowship of the saints above. Amen.

[Here the minister may give to each the hand of fellowship, with some appropriate passage of Scripture, in this or like manner:

In token of our welcome receive the hand of fellowship, and remember the word of Scripture which saith, "Ye are my friends, if ye do whatsoever I command you."]

And the service shall be ended with one of these benedictions [except that where it is the usage may be sung by the church, still standing, after the benediction, the ancient doxology, "Glory be to the Father and to the Son and to the Holy Ghost; as it was in the beginning, is now and ever shall be, world without end. Amen"]:

"The Lord bless you and keep you; the Lord make His face to shine upon you and be gracious unto you; the Lord lift up His countenance upon you and give you peace." Amen.

The "Now unto Him who is able to *Benedictions.* guard you from stumbling, and to set you before the presence of His glory without blemish, in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion, and power, before all time, and now and evermore." Amen.

The portions inclosed in brackets are intended to be omitted, either for the sake of brevity or of greater simplicity. For convenience the form is given as it will appear when shortened by these omissions.

THE SHORTER FORM.

Those who are to be received being arranged in the customary order for the service, the minister will say:

Dearly beloved, called of God to be His children through Jesus Christ, we give hearty thanks to God, who by His spirit has opened your eyes to see and your hearts to receive Jesus as Lord, and who has inclined you to present yourselves at this time to make confession of Him. With us and with the church throughout the world you confess the common faith.

(Here may be read or recited the Apostles' Creed, the Articles of Faith of the local church or such other statement of doctrine as may be agreed upon).

Thus confessing with us and with all saints your Christian faith, before the Lord Jesus and in the presence of His people, you devote yourselves to the love, obedience and service of Jesus Christ; to walk in all His ways now known or hereafter to be made known to you, whatever it may cost you, according to your best endeavor, the Lord assisting you.

Response, I do.
 Then should baptism be administered, and any who have letters from other churches should come forward, or rise, as may be customary. The minister, addressing all who are to enter the fellowship of the church, should say:

Beloved in the Lord, you have all been baptized into the name of the Father and of the Son and of the Holy Ghost; have confessed the faith of Christ before witnesses, and have given yourselves to God in an everlasting covenant of grace. You do now cordially unite yourselves with this church of Christ; to share with us in its worship and work; to walk

with us in love and faithfulness so long as your relation to us shall continue.

Response, *I do.*

We then, the members of this church (members rising), receive you into our communion and welcome you with joy to our fellowship. We promise to pray for you, to watch over you and help you so long as you shall continue with us. God grant, that loving and being loved, serving and being served, blessing and being blessed, we may be prepared while we dwell together on earth for the perfect fellowship of the saints above.

"Now unto Him who is able to guard you from stumbling and to set you before the presence of His glory without blemish, in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion, and power, before all ages, and now and forevermore." *Amen.*

Signed. GEORGE R. MERRILL, Minnesota.
CHARLES H. RICHARDS, Pennsylvania.
SAMUEL H. VIRGIN, New York.
JAMES W. COOPER, Connecticut.
ADDISON P. FOSTER, Massachusetts.
GEORGE R. LEAVITT, Ohio.
WILLIAM H. DAVIS, Michigan.

Committee of the National Council.

BOSTON MONDAY LECTURESHIP.

In the prelude to his last Monday's lecture Mr. Joseph Cook commented first upon Mr. Stead's social scheme of a civic church, as set forth last fall in the *Review of Reviews*. The name, civic church, is a misleading one, however. In England, where several such organizations exist, they are termed civic centers or social questions unions. Mr. Cook objects to the scheme on the ground that the electorate is not sufficiently defined and the liquor traffic is not dealt with vigorously. Moreover, he thinks that while such activities may not injure the churches, if wisely conducted as a social reform movement, they might conflict with the Y. M. C. Associations, C. E. Societies and College Settlements. Lack of unity in society, owing to various sects and denominations, would doubtless create an insuperable difficulty. There seems, however, to be a place for such a work of Christian sociology as Mr. Stead describes.

The lecturer touched briefly upon the unemployed who have recently held mass meetings on Boston Common. Most of these men are foreigners who are imbued with socialistic ideas. A man has a right to petition the mayor to supply work but not to make unreasonable demands, such as appeared on one transparency. Foreigners are not naturalized until they have caught the spirit of self-help.

The remedies proposed for the Louisiana Lottery, which was characterized by Mr. Cook as the devil fish of the Gulf, were: a new treaty with Honduras, a law governing interstate commerce which shall prevent express companies from handling lottery tickets, agitation in public meetings and, finally, a rectification of a few details of national law in order that the lottery shall not be conducted on shipboard.

Dr. S. F. Smith, the author of *My Country 'Tis of Thee*, offered prayer. In the lecture proper, upon *The Peerlessness of Christian Missions*, the evils of ancient and modern heathen religions and their failure to satisfy the human heart were emphasized, and the origin, motives, methods and, above all, the triumphs of Christian missions were dwelt upon.

THEORY RUN MAD.

The Yale Alumni Association of Boston and vicinity held recently the largest and most enthusiastic meeting it has had for many years. Its guest of honor was Justice D. J. Brewer of the United States Supreme Court, who made a notable address, declaring that ours is a Christian nation, not by force of statute or constitution, but through "the hopes and purposes and faith of the people who have wrought its glorious history from Plymouth Rock to the Hawaiian Islands." In such terse sentences as these he characterized the theories of cranks who are making turmoil in American politics:

Making the state a dramshop keeper secures temperance; financial problems are solved by causing blood to flow bridge-rein deep; pardon of anarchist murderers is a means of justice; a long-continued strike fills the mouths of the laborer's wife and children with bread; dividing the school money between denominational bodies accomplishes the grand democracy of the public schools; taking an Indian's land helps to civilize him; putting a tax on a Chinaman protects the American laborer from one with whom he is unable or unwilling to compete, and is a means of grace tending to the conversion of the "Heathen Chinese."

OUR POLITY IN PRACTICE.

DISMISSAL WITHOUT RECOMMENDATION.

According to Congregational usage, can a church grant a letter of dismissal to a member, at his request, without including a recommendation to some sister church; in other words, leave him without church membership anywhere?

The question above stated is probably intended to describe the case of a person who finds himself out of harmony, in his belief, with the church to which he belongs, who therefore desires to be released from his covenant relations with it, without any action by the church which would reflect on his character. If a person making this request has not been guilty of misconduct, and all wise, brotherly efforts to bring him into harmony with the church have been made, but without success, we think his request should be granted. His release from his obligations to the church does not change his relations with God. If a local church is formed by persons voluntarily entering into covenant with one another, no member against his will can be held in that covenant; and if his reason for desiring to withdraw is reasonable, the church may justly, without censure, declare itself discharged from further watch and care over him.

THE STANDING COMMITTEE AND LETTERS OF DISMISSAL.

Will you please advise us if it is according to Congregational polity for a church to vote to refer all letters of dismissal and recommendation to the church committee to be reported back to the church for action, the object being to have them first considered in committee before being brought before the church as a whole?

It is by no means rare for Congregational churches, especially large ones, to refer to the standing committee all requests for dismissal. But a church does not refer such a request "with power"; the committee must report in every case, and must report promptly. The reference to committee is because that committee is naturally supposed to have a knowledge of facts which the members of a large church can hardly have, and by which the committee can assist the church's judgment.

The church should have a uniform rule rather than make exceptional cases. Rules vary; some churches provide that the request, being first presented in church meeting, go at once to the standing committee for report at a subsequent meeting; others provide that the pastor or clerk (as the case may be) who receives the written request shall at once lay it before the standing committee for its opinion, and present it to the church with that opinion. This saves time, but it must be noticed that in such cases neither the standing committee nor the pastor or clerk can suppress or delay action. The letter requesting dismissal is the property of the church, and the member making the request has a right to have it laid before the church at once; if, therefore, there is such a rule it should carefully provide such safeguards. It must also be remembered that a standing committee can never be invested, by these rules or any other or by any vote, with the power of discipline, or to try a member, or even to summon him to appear before such committee. In the question before us the committee can merely report whether, in its opinion, the letter should be at once granted, or whether there is some specific ground for examination by the church.

IN WHOSE HANDS IS THE STANDING OF MINISTERS?

Our association is composed of churches and ministers. Would it be proper for it to vote power to its standing committee on ministerial standing to give letters of dismission and recommendation to its ministerial members during the time intervening between its meetings?

H. M. D.

The clerk of an association may be empowered and instructed to give certificates of membership to ministers connected with the association, which is sufficient evidence of ministerial standing. But it is surely not desirable for such a body to commit its power to a standing committee with authority to dismiss members and recommend them to other associations. That would be a long step toward Presbyterianism.

THE INVITATION TO THE LORD'S SUPPER.

What is the present practice of churches of our order in the matter of invitation to the Lord's table? Is the old formula, "All members of evangelical churches in good and regular standing" used to any extent?

INQUIRER.

The formula as quoted is, we think, quite commonly used. Many churches have in their by-laws a form of invitation, which the officiating minister is expected to use, and properly, since the invitation is extended in the name of the church. A common form is, "All members of Christian churches who love our Lord Jesus Christ in sincerity and receive Him as their atoning Saviour," etc. Others extend a still broader invitation to "all followers of our Lord Jesus Christ," leaving each person to decide whether or not he is a follower of Christ. Each church may prescribe its own form of invitation to the Lord's Supper.

ESTIMATES OF MEN.

REV. CHARLES H. PARKHURST.

A Puritan preacher in this town today has brought government of crime by crime and for crime to its knees, and all men in whom reside the grandly Dutch and grandly Puritan qualities, no matter what their nationality or what their faith, no matter whether they pray looking upward or toward Rome or toward Jerusalem, are wishing him Godspeed.—*St. Clair McElweay.*

MARK HOPKINS.

He was a philosopher from sheer love of nature; therefore his philosophy was not of the dryly intellectual kind, it was filled with life and was deep rooted in the man's heart. He stood always face to face with nature; he felt her mystery; he caught her spiritual import; his soul was full of wonder and inquiry; he cared more for life than for his theory of it, more for men than institutions, more for an individual student than for his own success; he first loved, then thought, then taught.—*John H. Denison.*

GEN. SAMUEL C. ARMSTRONG.

Never in modern times did a heroic personality give a more wondrous perpendicular lift to other souls. . . . He had a creative imagination, and not only the kind of intellect that sees the means to an end but that naturalistic turn of mind which comprehends instinctively nature's organism for producing results. With astute sight, he not only saw exactly the character and function of the African nature, he took in the organic value of a New England deacon, a Boston millionaire, a Quaker philanthropist and a Virginia Legislature; he understood the gearing by which they could be united; he understood the relation of Providence to organisms of all kinds. . . . It is easy to talk about Armstrong having devised a good scheme of education for the negro and Indian. It is a grave question whether he has not solved the whole problem of education. Strip his system of its external form and the principle is this: take what force the man has and put it to practical use at once. First make him a useful organ of humanity, then give him humanity's knowledge.—*John H. Denison.*

Notices.

Religious and ecclesiastical notices in an abbreviated form are inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to the line).

BOSTON MINISTERS' MEETING. Pilgrim Hall, Feb. 26, 10 A. M. Subject: The Jewish Sabbath and the Lord's Day. Speaker, Rev. Walcott Fay.

THE LADIES' PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

WORCESTER COUNTY BRANCH W. B. M. Holden, March 1. Miss Lord of Smyrna will be present.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

APPROACHING STATE MEETINGS.

Any additions or corrections should be sent in as soon as possible.

Mississippi,	Anniston,	Thursday, March 22.
Alabama,	Macon,	Saturday, March 31.
Georgia,	Memphis,	Wednesday, April 4.
Tennessee,	Dallas,	Thursday, April 5.
Texas,	Baltimore, Md.,	Thursday, April 5.
New Jersey,	Emporia,	Tuesday, April 17.
Kansas,	St. Wavine,	Thursday, May 3.
Indiana,	Springfield,	Tuesday, May 8.
Missouri,	Cincinnati,	Tuesday, May 8.
Ohio,	Newton,	Tuesday, May 15.
Iowa,	Pittsfield,	Tuesday, May 15.
Massachusetts,	Kalamazoo,	Tuesday, May 15.
Michigan,	Binghamton,	Tuesday, May 15.
New York,	Johnstown,	Tuesday, May 15.
Pennsylvania,	Redfield,	Tuesday, May 15.
South Dakota,		Monday, May 21.
Illinois,	Providence,	Tuesday, May 23.
Rhode Island,	St. Johnsbury,	Tuesday, June 12.
Vermont,	Hartford,	Tuesday, June 13.
Connecticut Asso.,	Bangor,	Tuesday, June 13.
Connecticut Con.,		Tuesday, Nov. 20.

BENEVOLENT SOCIETIES.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32 Congregational House. Office hours, 9 to 3. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 3 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States: Evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 104 Bible House, New York City.

AMERICAN EDUCATION SOCIETY.—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Studley, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1882, and Year-Book, 1893, page 62. Secretary, Rev. H. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct.

FORM OF A BEQUEST.

I bequeath to the Trustees of the National Council of the Congregational Churches of the United States (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1888.

BOSTON SEAMAN'S FRIEND SOCIETY, founded December, 1827; chapel, 257 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 257 Hanover Street. Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

Rev. ALEXANDER MCKENZIE, D. D., President.

GEORGE GOULD, Treasurer.

BARNA S. SNOW, Corresponding Secretary.

Congregational House, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. FRANK, President.

Rev. W. C. STETTY, Secretary.

W. C. STURGES, Treasurer.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes and sustains general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union, established in the city of Philadelphia, — dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 85, Boston. Post office address, Box 1622.

The Congregationalist Services, No. 10*

An Order of Worship for Easter

{The Congregation will please observe carefully the directions printed in small type between brackets wherever they occur in the Service.}

ORGAN PRELUDE.

HYMN. {This is an optional hymn, to be omitted when desired. It may be sung as an opening hymn, or as a processional hymn, or in place of any hymn following, when so announced.}

Welcome, happy morning.—ST. GERTRUDE.

INTRODUCTORY SENTENCES.

MINISTER.—Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

PEOPLE.—Our Saviour Jesus Christ, hath abolished death, and hath brought life and immortality to light through the gospel.

MINISTER AND PEOPLE IN UNISON.—

Blessed be the Lord God, that giveth beauty for ashes,
And the garment of praise for the spirit of heaviness.

RESPONSE. {This may be omitted when so desired.}

Alleluia! The strife is o'er, the battle done.—PALESTINE.

I will turn their mourning into joy.

HYMN. {The congregation will rise and sing.}

The day of resurrection.—LANCASHIRE.

MINISTER.—O give thanks unto the Lord; for he is good:
For his mercy endureth forever.

PEOPLE.—Let them now that fear the Lord say,
That his mercy endureth forever.

{Responsive readings follow with the use of the following passages, which are printed in full in the services as published in pamphlet form: Ps. 118: 14-24; Isa. 25: 9; Rev. 21: 5; 1 Cor. 15: 50-57.}

For he is risen, even as he said.

ANTHEM. {Choir.} *{Or this hymn may be sung by the congregation.}

*Christ the Lord is risen today.—EASTER HYMN.

SCRIPTURE LESSON.

CHANT. {This may be omitted when so desired.}

1. Lift up, lift up your voices | now || The whole wide | world re | joices | now!
The Lord hath triumphed | glorious | ly || The Lord shall reign vic | torious | ty!
2. Happy morrow, turning sorrow into | peace and | mirth || Bondage ending, love de | scending | o'er the | earth!
Now, at last, old things past, hope and joy and | peace be | gin || For Christ hath | won, and | man shall | win.
3. No longer must the | mourners | weep || Nor call de | parted | Christians | dead;
For death is hallowed | into | sleep || And every | grave be | comes a | bed.
4. It is not exile | rest on | high || It is not | sadness | peace from | strife:
To fall asleep is | not to | die || To dwell with | Christ is | better | life.
5. Where our banner leads us, we may | safely | go || Where our Chief precedes us | we
may | face the | foe.
His right arm is o'er us, He our | guide will | be || Christ hath gone before us | Christians | follow | ye!

MINISTER.—Christ our passover is sacrificed for us; therefore let us keep the feast;

PEOPLE.—Not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

{Responsive readings follow with the use of the following passages, which are printed in full in the services as published in pamphlet form: Rom. 6: 9-11; 1 Cor. 15: 20-22; John 11: 25; 1 Thess. 4: 13, 14; Col. 3: 4; Phil. 3: 20, 21; Rev. 1: 18; John 14: 1-3.}

HYMN. {The congregation will rise and sing.}

Sing with all the sons of glory.—HARWELL.

PRAYER. {By the minister.}

{Here may be introduced, when desired, a musical response by the organ or by a choir.}

The power of his resurrection.

MINISTER.—Like as Christ was raised from the dead through the glory of the Father, so we also should walk in newness of life. For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection.

PEOPLE.—Lord, in mercy grant that we may know him and the power of his resurrection.

{Responsive readings follow with the use of the following passages, which are printed in full in the services as published in pamphlet form: Col. 3: 1-3; 1 John 3: 2, 3; Ps. 17: 15.}

HYMN. {The congregation will rise and sing.}

I say to all men far and near.—BOARDMAN.

ADDRESS OR SERMON.

SOLO OR ANTHEM. {Choir.} *{Or this hymn may be sung by the congregation while standing.}

*Jesus has lived, and we would bring.—WARWICK.

PRAYER AND BENEDICTION. {The congregation seated and bowing down.}

MINISTER.—Let us pray. [A brief extempore prayer, or the following prayer may be said by the minister.]

O Lord of life, who dwellest in eternity, and who hast planted in our hearts the faith and hope which look beyond the scenes of our mortal life to another country, even a heavenly one; we give thee thanks this day, for the bright shining of the light of immortality in Jesus Christ. As he has showed us the blessedness of heaven on earth, and has called us into a kingdom not of this world, so may our life be

made ever richer in the things that do not pass away. May we be raised up in the power of his spirit, from the death of sin to the life of righteousness; and, striving now to follow in that path of duty and love in which he ever walked on earth, may we be prepared to follow him in hope and trust through all the darkness of the grave, into the world of light whither he has led the way. And when our spirits shrink before the mystery of life and death, may we be comforted by the thought of that immortal love which knows no change; and feel that, whether we live or die, we are safe in thine everlasting arms.

Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

[The Amen may be sung as a response by a choir.]

ORGAN POSTLUDE.

NOTE.—The above Order of Worship is published as an eight-page pamphlet, with hymns and music printed in full. Price 100 COPIES, 60 CENTS, postpaid; less than 100 copies, one cent each, postpaid. The Congregationalist Services are issued semi-monthly—a complete service, with music, in each issue. Subscription price, series of 1893-94, 25 cents.

1. Thanksgiving; 2. Pilgrim Fathers; 3. Christmastide; 4. The New Year; 5-8. EVENTIDE SERVICES: 5. The Forgiveness of Sins; 6. Trust in God; 7. The Days of Thy Youth; 8. The House of Our God; 9. Passiontide; 10. Easter; Nos. 11-13. EVENTIDE SERVICES: 11. The Homeland; 12. Humility; 13. God in Nature; 14. The Way of Peace (Memorial); 15. Children's Sunday; 16. National. Address all orders, which must be accompanied by cash, to

THE CONGREGATIONALIST, 1 Somerset Street, Boston.

WHAT MEN LIKE.

—Algernon C. Swinburne is fond of swimming.

—Editor Clarke of the London *Christian World* is a devotee of turning—on a lathe.

—J. M. Barrie is an enthusiastic admirer of "Maarten Maartens's" book, *God's Fool*.

—Sir Edwin Arnold's favorite poet is Homer; his favorite novelist is Charles Reade.

—Thomas Hardy was among the first of English authors to recognize the merit of Mary E. Wilkins's stories.

—Rev. Robert F. Horton, the eminent English Congregationalist, likes George Meredith's novels. "There is something weird in his power of penetrating human motive," he says.

"What Does Congregationalism Stand For?" This short exposition of our denominational principles and achievements can now be obtained at this office. It is a four-page leaflet, especially suitable to young people, and can be had for forty cents a hundred, postpaid; lesser quantities at a proportionate rate.

BIOGRAPHICAL.

REV. WILLIAM CLARK.

Mr. Clark died at Westboro, Feb. 8, aged seventy-four. He was born at Barre, Vt., and graduated from Dartmouth College in 1842. His first parish was Orford, N.H. In 1852 the American Board sent him to Turkey, where he labored seven years, returning then to America on account of Mrs. Clark's ill health. In 1863 he went to Milan, Italy, as missionary and teacher, and after a time was appointed United States consul. Later he established an international ladies' college at Florence. He was courteous, kind and cordial in all his relations and intercourse, studious and faithful in the discharge of duty. These qualities gave him great influence over all classes. His devoted wife, who shared his joys, sorrows and toils for more than fifty years, and one daughter, survive him. H. O.

REV. ALDIN GROUT.

Sixty years ago the 30th of last December was a memorable day in the history of the American Board, when seven young men were appointed as its missionaries, three of them for the first organized work among the Zulus of South Africa. Among them was Rev. Aldin Grout, whose death occurred at Springfield, Mass., Feb. 12, at the age of ninety years and five months. He was born at Pelham, Sept. 2, 1803, graduated from Amherst College in 1831 and from Andover Seminary in 1834. His council for ordination was called by the officers and Prudential Committee of the American Board, whose missionary he was to be, at Holden, Nov. 19, 1834. With five others and their wives he sailed from Boston for Africa in December, 1834, and the Zulu Mission was begun in the following year. With great fidelity to his work, amidst trial, hardships and sufferings, he continued as a missionary of the board until 1870. Since then he has had a quiet home in Springfield,

where, as Rev. S. G. Buckingham, D.D., writes, "he has been revered and beloved, and where we shall lay him tenderly to his rest, after his long and remarkable experience." The last of the original band who went forth to the Dark Continent sixty years ago, he has seen the ancient prophecy become a fact. A widow, two sons and two daughters survive him. One of the daughters is a member of the Zulu Mission.

Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

BAKER—In Springfield, Feb. 13, Edward A. Baker, aged 32 yrs., a graduate of Amherst in 1854, a lawyer of promise and a leading member of the South Church.

BLOOD—In Medfield, Feb. 6, Lester W. Blood, aged 30 yrs., 8 mos.

CROWELL—In Boston, Feb. 16, Mrs. Angeretta Crowell, widow of the late Eliza Crowell, formerly of Gloucester, aged 73 yrs., 10 mos.

GOULD—In Portland, Me., Feb. 6, Mrs. Althea Chase, wife of Deacon Edward Gould, aged 85 yrs., 7 mos.

LAMSON—In Fryeburg, Me., Feb. 13, Dr. D. Lowell Lamson, a deacon of the Congregational church for many years, aged 60 yrs.

STERS—In Wayne, Mich., Feb. 5, William C. Steers, for thirty-eight years a member and ten years a deacon of the church in Wayne.

TITCOMB—In Newburyport, Jan. 27, Paul Titcomb, aged 75 yrs.

WILLIAMS—In Amherst, Feb. 16, Rev. Robert G. Williams, aged 77 yrs. He founded St. Margaret's Institute in Waterbury, Ct., and for the last three years had assisted his wife in conducting a private school for young women.

ELIZABETH CALDWELL BAILEY.

Mrs. Bailey, widow of William K. Bailey, died in Georgetown, Mass., Jan. 27, aged 82 yrs., 11 mos., 7 days. She was born in Beverly, Feb. 29, 1811, and was the daughter of Deacon Abraham and Elizabeth Woodbury Caldwell. She was married June 4, 1829, to William Kimball Bailey by Rev. Mr. Oliphant. She became a member of the North Beverly Congregational Church in early womanhood. They moved to Ipswich in 1850, and she and her husband, now a deacon, united with the

First Church. Deacon Bailey died in 1860, aged fifty-two years. In 1877 she moved to Georgetown and soon after united with the Memorial Church.

She was earnest in the work of the church and had a pleasant word for every one. She was, as a neighbor expressed it, "the salt of the earth." She loved her home and looked well to the duties of her household, and her children arise and call her blessed. She enjoyed entertaining friends and strangers and her doors were always open to them. Useful reading, catching the meaning of the authors, was remarkable. Her voice was musical to the last. She had a habit of clipping articles that pleased her, or might be useful, and had a valuable collection.

Her remains were taken to their final resting place in Ipswich. Two children survive her: a daughter, Lizzie A. Bailey, and a son, John W. Bailey.

MRS. SALLY TEWKSBURY FLOYD.

Mrs. Floyd was born in the part of Chelsea which is now Winthrop, Aug. 16, 1814. At nineteen years of age she united with the First Congregational Church of Chelsea, now the First Church of Revere. She was married to David Floyd, who united with the same church during the same year, Nov. 2, 1833. They lived through their entire married life in what is now Winthrop but always attended the church in Revere. Mr. Floyd was elected deacon of the church in June, 1848, and still holds the office though in the eighty-eighth year of his age. It was given to Mrs. Floyd to take care of the communion service of the church, which she did with scrupulous neatness and painstaking fidelity during a great number of years. Their family consisted of seven sons and two daughters, all of whom, except one daughter, still live, and, with one exception, near the homestead. The family residence is nearly two miles from church, but every Lord's Day found as many of the family as age and health would permit in the sanctuary.

It was not too much for this loyal couple after a hard day's work on the farm to ride two miles to attend the midweek prayer meeting. Mrs. Floyd also was president of the Ladies' Aid Society, which did all in its power to assist the struggling church with which it was connected. Mrs. Floyd was a noble woman by nature and by grace, and the church which she served, her seven stalwart sons, her daughter, loyal to every want to the last, and her many grand-children rise up and call her blessed. Her pastor, Rev. W. S. Eaton, her former pastor, Rev. J. P. Bixby, and a pastor who was her neighbor, Rev. George Fuller, were present at the funeral service and voiced the feelings of appreciation, of honor and of love that were felt by the large audience. "The memory of the just is blessed."

I'm Not Afraid Of the Grip

Said a well known business man, "because I keep up my health-tone and keep my blood in good condition by taking Hood's Sarsaparilla. I believe thoroughly in the

Protection

Given by this grand medicine. It always does me good."

This voices the experience of thousands of people who are exposed to the Grip, but never take it because they take instead Hood's Sarsaparilla. It vitalizes thin and impoverished blood, invigorates the liver and kidneys. Remember

Hood's Sarsaparilla Cures

when all other preparations fail. Be sure to get Hood's and only Hood's.

Hood's Pills cure liver ills, biliousness, jaundice, indigestion, sick headache. 25 cents.

OLD-FASHIONED COMFORT.



If you want to clothe your whole body one-quarter inch deep in comfort, you should own an old-fashioned invalid chair with winged sides.

The very fact that these chairs are especially dedicated to the use of invalids, the aged, weak and infirm, is a proof positive of their virtues. If a seat is comfortable for an invalid, it is luxury itself to an ordinary mortal.

The side wings screen the body from all draughts of air. At the same time they furnish a lateral rest for the head,

which gives that firm support so needed if designed for an Upright Sleeping Chair. We enter 1894 with the lowest prices on Invalid Furniture ever known in Boston.

New General Catalogue, square octavo, 288 pp., 300 illustrations. Sent to any address on receipt of five 2-cent stamps.

PAINE'S FURNITURE CO.,

48 CANAL STREET.

{ NEAR NORTHERN R. R. STATIONS.

THE BUSINESS OUTLOOK.

On top of the harrowing uncertainties as to tariff legislation comes now a fair prospect that Congress will enact into law the Bland seigniorage bill. With the present redundancy of currency there can be no excuse for this measure of pure inflation. Nobody wants the silver dollars, which it is proposed to coin. Probably after being coined they would never be used. Silver certificates would be issued against them. But these certificates would have no value because of the silver dollars held against them. Their value would rest simply and solely upon the ability of the government to make every dollar as good as the best, that is, make every dollar interchangeable with gold dollars. As well, and better, just authorize an inflation of the so-called "greenbacks" of the same amount of the silver seigniorage which Mr. Bland is so determined to recover and utilize.

It is implicitly believed that President Cleveland will promptly veto any such bill as that brought forward by Bland, but the moral effect of action of the sort by the two houses of Congress, especially at this time, can only be to retard the longed for recovery of trade and to intensify distrust of credits in certain sections.

It requires a microscopic examination to discover any real improvement in trade. True, the price of pig iron has advanced a trifle, a sort of reaction from a terrible decline. More business is doing among iron men, but that might well be true, as the iron business is believed to have shrunk full fifty per cent. within a year, against an average shrinkage in all lines of perhaps thirty to thirty-five per cent. The price of wheat has fallen again to a very low level. Among the mill men the outlook is generally reported as discouraging. Goods are being made and stored. An illustration of this feature is found in the reported stocks of print cloths, now 547,000 pieces, an increase of 42,000 pieces in a week against no stock a year ago.

THE INVESTORS' SECURITY COMPANY, a Massachusetts corporation, located at 31 Milk Street, Boston, has been organized to care for defaulted Western mortgages. James F. C. Hyde, for many years our agricultural editor, is president of the company.

PENNSYLVANIA RAILROAD TOURS.—The Passenger Department of the Pennsylvania Railroad Company announces a series of four personally conducted pleasure tours to Florida and a spring vacation tour to Washington, D. C. Two weeks in the land of flowers will be given on the first three tours, while tickets for the last tour will be good to return until May 31. Special train of Pullman sleeping and dining cars will be provided. The rate from New York has been fixed at \$50, including Pullman berth and meals en route. The Washington tour will leave Boston, via Fall River Line, Monday, April 2, and return Saturday, April 7. The rate for this tour has been fixed at \$25, which includes all necessary expenses and side trip to Mt. Vernon. A stop is made at Philadelphia on the going trip to give an opportunity to visit Independence Hall and other points of interest. A tourist agent and chaperon will accompany each party. For tickets, itineraries and full information apply to Tourist Agent Pennsylvania Railroad, 205 Washington Street, Boston, Mass.

"I AM A WELL MAN AGAIN."

CHICAGO, ILL., April 19.

F. W. KINSMAN & Co., 343 Fourth Ave., New York.—Gentlemen: I have been for many years a great sufferer from asthma, and a very disagreeable, hacking cough; have tried various medicines without obtaining relief. I was recommended to try your Adamson's Botanic Cough Balsam, and am pleased to state that it afforded me immediate and permanent relief. I am a well man again, thanks to Adamson's Balsam.

Thankfully yours, H. A. Teller,
Boot and Shoe Manufacturer.

GRANDFATHER'S CHAIR.—Every one who ever had a grandfather or grandmother will instantly recall the delightful, old, three-winged chair of their later years. We do not see them nowadays. But the chance has arisen very recently by which any one of our readers can secure one of these interesting chairs. A limited number of them are on exhibition at Paine's furniture warehouses.

48th

Annual Statement

of the

CONNECTICUT MUTUAL

Life Insurance Co.

Of Hartford, Conn.

NET ASSETS, January 1, 1893.....\$59,037,395.74

RECEIVED IN 1893.

For Premiums.....	\$4,623,200.08
For Interest and Rents	3,144,574.64
Profit and Loss.....	8,358.82
	7,776,133.54
	\$66,813,529.28

DISBURSED IN 1893.

For claims by death and matured endowments	\$3,970,458.56
Surplus returned to policy-holders ...	1,236,201.69
Lapsed and Surrendered Policies	597,355.08
TOTAL TO POLICY HOLDERS, \$5,824,015.33	
Commissions to Agents, Salaries, Medical Examiners' fees, Printing, Advertising, Legal, Real Estate, and all other Expenses...	770,158.09
TAXES	293,156.27
	6,887,329.69
BALANCE NET ASSETS, Dec. 31, 1893...	\$59,926,199.59

SCHEDULE OF ASSETS.

Loans upon Real Estate, first lien.....	\$37,669,494.86
Loans upon Stocks and Bonds.....	12,849.50
Premium Notes on Policies in force....	1,351,625.21
Cost of Real Estate owned by the Comp'y	7,105,311.33
Cost of United States and other Bonds.	12,423,628.55
Cost of Bank and Railroad Stocks.....	380,960.25
Cash in Banks	973,999.00
Cash in Office.....	3,813.39
Bills receivable.....	990.67
Agents' Ledger Balances.....	3,526.83
	\$59,926,199.59

ADD

Interest due and accrued ...	\$1,010,541.36
Rents accrued.....	8,271.27
Market value of stocks and bonds over cost.....	224,102.70
Net deferred premiums.....	194,289.69
	1,437,205.02

GROSS ASSETS, December 31, 1893.....\$61,363,404.61

LIABILITIES:

Amount required to re-insure all outstanding Policies, net, Company's standard	\$53,817,154.00
All other liabilities.....	1,098,222.74
	\$54,915,376.74
SURPLUS by Company's Standard.....	\$6,448,027.87
SURPLUS by State Reports will exceed	7,250,000.00

Ratio of expenses of management to receipts in 1893.....9.90 per cent.
Policies in force Dec. 31, 1893, 65,701, insuring\$156,994,498.00

JACOB L. GREENE, President.

JOHN M. TAYLOR, Vice-Prest.

EDWARD M. BUNCE, Sec.

DANIEL H. WELLS, Actuary.

GEORGE E. WILLIAMS, General Agent,

53 DEVONSHIRE STREET,
BOSTON, MASS.

"How Shall
I Invest My
Money?"



Our little book is sent free. It will help you whether you have little or much.

The Provident
Trust Co.

45 Milk Street,
Boston, Mass.

Please mention the Congregationalist.

Iowa Loan & Trust Co.,
DES MOINES, IOWA.

Capital, \$500,000. Surplus, \$290,000.
INCORPORATED 1872.

This old and prosperous company continues to issue its Debenture Bonds in sums of \$200, \$300, \$500 and \$1,000 each.

These bonds are amply secured by

First Mortgages on Real Estate,
\$105,000 of such mortgages being deposited for the security of each series of \$100,000 bonds.

The long experience and conservative management of this company commend its securities to careful investors. Bonds for sale and fuller information cheerfully given by **FREEMAN A. SMITH, Agent.**
Office, 31 Milk Street, Boston, Room 22.

Now is the Time

TO LOOK INTO THE MATTER
OF INVESTING JANUARY FUNDS.

OUR

FIRST MORTGAGE

Farm and City Loans

BEARING

6% and 7% INTEREST,

are recommended for safety and promptness in meeting interest and principal. Send for list. References upon application.
THE CENTRAL TRUST CO., Denver, Col.

23 Years' Record.

\$20,250,000 REPAYED.

Offer Safe 6% Mortgage Investments.

Will collect or foreclose defaulted mortgages.

J. B. WATKINS LAND MORTGAGE CO.
Lawrence, Kansas.

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.

1851.

1894

Forty-Third Annual Statement
OF THE
PHOENIX
Mutual Life Insurance Company,
OF HARTFORD, CONN.,
JANUARY 1, 1894.

ASSETS.

Loans on First Mortgages of Real Estate.....	\$5,497,146.83
Premium Notes and Loans on Policies in force.....	726,798.03
Loans on Collateral.....	7,500.25
Cost Value of Real Estate owned by the Company.....	989,853.49
City and Municipal and Railroad Bonds and Stocks.....	2,089,090.49
Bank Stocks.....	164,545.00
Cash in Office.....	207.70
Cash Deposited in Banks.....	306,329.46
ADD:	\$9,781,569.30
Market Value of Stocks and Bonds over cost.....	\$42,888.51
Interest accrued and due.....	137,067.84
Premiums in course of collection.....	123,220.71
Deferred Semi-Annual and Quarterly Premiums.....	73,110.30
	282,287.16
GROSS ASSETS, JANUARY 1, 1894.....	\$10,163,856.46

LIABILITIES.

Reserve on Policies in force at 4 per cent. interest (Conn. and N. Y. standard).....	\$9,017,846.00
Claims by death outstanding.....	98,558.00
Premiums paid in advance.....	10,077.00
Loading on outstanding and deferred Premiums.....	40,466.20
Special Policy and Investment Reserves.....	446,241.45
	9,607,888.65
SURPLUS AT 4 PER CENT.....	\$556,267.81

	1891.	1892.	1893.
Policies issued.....	2,886	3,856	4,769
Insurance written.....	\$5,288,167	\$7,504,116	\$8,835,062
New Premiums received.....	131,630	219,987	225,960
Total Premiums received.....	763,080	925,745	1,027,692
Paid policy-holders.....	966,213	1,079,587	1,083,421
Policies in force.....	18,369	19,788	21,420
Insurance in force.....	\$7,102,425	\$0,549,306	\$3,681,323

This Company has paid since organization for Death Losses, Matured Endowments, Dividends to Policy-Holders and Surrendered Policies, more than **\$34,000,000.**

JONATHAN B. BUNCE, President.

JOHN M. HOLCOMBE, Vice-President.

CHARLES H. LAWRENCE, Secretary.

ARCHIBALD A. WELCH, Actuary.

A. W. BARROWS, M.D., Medical Director.

GEORGE S. MILLER, Supt. of Agencies.

NOTICE.

HOLDERS of Bonds, Series X., of the Iowa Loan & Trust Co. of Des Moines, Io., are hereby notified that they are called for payment March 1, 1894. Holders wishing to exchange for the 5½ per cent. bonds of the company can do so now through the Boston agent, Freeman A. Smith, 31 Milk Street, Room 22.

Why not preserve your papers?

A Convenient Binder

For the CONGREGATIONALIST.



Two sizes. { Size A holding 13 numbers.
Size B holding 26 numbers.
Price, carriage prepaid, either size, 75 cents.
W. L. Greene & Co., 1 Somerset St., Boston

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, FEB. 16.

Miss Cushing of Medford led the meeting, with an interesting talk upon the way God comforts those who have faith, the weary, perplexed, faint-hearted, just as He put Elijah to sleep under the juniper tree and prepared food for his awaking. Mission work in Zululand received special attention, stations were pointed out upon the map and missionary ladies were mentioned by name, with personal information. Mrs. Edwards was the first missionary adopted by the Woman's Board. Letters were read from two veterans in the service, Mrs. Pixley and Mrs. Bridgman. Mr. and Mrs. Pixley have two daughters in the field, and have lived to see marvelous changes, not only among the Zulus, but in the development of Africa in their thirty-nine years' residence there. Mr. and Mrs. Bridgman have welcomed a son as a medical missionary and a daughter, Mrs. Amy Bridgman Cowles, while Mrs. Ransom needs only to be mentioned as Miss Susie Calhoun to recall her honored father's work in Syria, the home of her childhood. Temperance work has a prominent place in the Zulu Mission, and a word of exhortation comes back to the Christian women of America not to leave this part of their duty undone. An account was given of the sanitarium which the board has given as a much-needed rest haven, and an extract was read from a recent letter from Miss Price of Inanda Seminary, with a letter from one of the pupils who had returned to her home in Inhambane. Earnest prayers were offered for all these missionaries and stations and for the kraal schools. Mrs. Cook stated that one of Mrs. Hunt's temperance text-books has been translated into Chinese and cordially received. She also spoke of the thorough Bible training which is given in mission schools, of the reverence which is cultivated, and of the fact that sometimes half-hour intermissions and recesses are devoted to prayer meetings.

Mention was made of the death of "Father Chandler" in Madura, whose cheery presence was always welcomed in "the rooms," and the memory of whom, as well as his good works, will live long after him. Tender sympathy was expressed for his own who survive him, especially his daughters, Mrs. E. S. Hume, just returned to Bombay, and Mrs. Wyckoff, also in India, better known here as Miss Gertrude Chandler; also for the Madura Mission, especially for Rev. John S. Chandler and Miss Samson, who were reported as ill, and all hearts seemed to be as one in the petitions uttered by Mrs. Billings in their behalf.

THE forty-eighth annual statement of the Connecticut Mutual Life Insurance Company is like a streak of spring after a hard winter. It shows prosperity in the midst of widespread hard times, and it is all owing to the fact that its business has been conducted on the most approved lines and that its controlling spirit has carried out economical measures for the advantage of its policy holders, just as of old. The current year will, no doubt, see maintained the rate of dividend, which in 1893 exceeded those of the preceding years.

RHEUMATISM racks the system like a thumb-screw. It retreats before the power of Hood's Sarsaparilla, which purifies the blood.

Quinine Chocolates

A pleasing and healthful confection, prepared to overcome the objectionably bitter taste of the Quinine, without impairing its potency. The Quinine is proportioned to each tablet so that they can be taken singly by children or in number by adults, as desired.

CASWELL, MASSEY & COMPANY, CHEMISTS,
New York City, and Newport, R. I.

Dr. HOOKER'S
COUGH AND CROUP SYRUP
Is the only RELIABLE REMEDY for all Diseases of the Throat. Indorsed by Physicians. It will cure the most stubborn cases of
COUGH AND CROUP
Established 50 years. Contains no Opium. Mothers, have it on hand, in case of CROUP, and save the CHILD. TRY IT. Sold by all Druggists. C. B. KINGSLEY, Proprietor, Northampton, Mass.
SYRUP

Do you know? that

CUDAHY'S
REX BRAND
EXTRACT OF BEEF.

IS an economical household necessity. House-keepers, Chefs and Cooks pronounce it invaluable in making Bouillon, Stews and Gravies, and to add zest and flavor to meat dishes. Its concentrated nutritive qualities and delicious flavor secured for it Highest Award at World's Fair. Sample Jar sent free for 6c. to pay postage.

THE CUDAHY PHARMACEUTICAL CO.,
South Omaha, Neb.

Our illustrated booklet, "From Ranch to Table," showing how Rex Brand Beef Extract is made, and recipes for using it, mailed free.

ELY'S CATARRH
CREAM BALM
IS WORTH
\$500
TO ANY MAN
Woman or Child
suffering from
CATARRH
NOT A LIQUID or SNUFF
HAY-FEVER

Each particle is applied into each nostril and is agreeable. Price 50 cents at Druggists or by mail. ELY BROTHERS, 56 Warren Street, New York.

THE IMPROVED **VICTOR**
INCUBATOR
Hatches Chickens by Steam.
Absolutely self-regulating.
The simplest, most reliable, and cheapest first-class Hatcher in the market. Circulars free.
GEO. ERTTEL & CO., Quincy, Ill.

MAGIC Lanterns and Views
For Public Lectures, School, Church or Home. World's Fair and other interesting subjects. Send 3c. stamp for Catalogue.
E. MARY SCOPTICON CO., 1008 Walnut St., Philadelphia, Pa.

U. S. Census for one year, 1880, reports
**35,607 Deaths from
Cancer.**

The Berkshire Hills Sanatorium,

An institution for the thoroughly effective and perfectly scientific treatment of **Cancer, Tumors**, and all malignant growths, **without the use of the knife.** We have never failed to effect a permanent cure where we have had a reasonable opportunity for treatment.

Book giving a description of our Sanatorium and treatment, with terms and references, free. Address
DRS. W. E. BROWN & SON, North Adams, Mass.



\$25 to \$50 per week.
to Agents.
Ladies or Gentlemen, using or selling "Old Reliable Plater." Only practical way to replace rusty and worn knives, forks, spoons, etc.; quickly done by dipping in melted metal. No experience, polishing or machinery. Thick plate at one operation; lasts 5 to 10 years; fine finish when taken from the plater. Every family has plating to do. Plater sells readily. Profits large.
W. F. Harrison & Co., Columbus, O.

NEW MEXICO'S FITNESS FOR STATEHOOD.

BY REV. A. B. CRISTY, ALBUQUERQUE, N. M.

The majority of the American population of New Mexico is fully awake to the question of Statehood, which seems likely to be settled by the present Congress. Yet we are by no means united in desiring the passage of the enabling act. The newspapers are a unit for the act. Politicians, too, are eager for the new State, though the ruling party is charged with delaying the action of Congress until the friends of the present delegates are assured of place and power.

Frequently, however, I hear grave doubts expressed in regard to the wisdom of turning over the government to the present population, with its large predominance of ignorant and priest-ridden Mexicans, having un-American habits and speech. Albuquerque is said to be the only town in the territory that has not steadily lost in American population during the past five years. If this be true, there are fewer Americans in the territory than at the time of the last census. The cattle and sheep interests have suffered in the past three years, and the passage of the Wilson bill with free wool and free lead will complete the destruction of hundreds of homes, ruining the chief business of the country.

In that case the American contingent will be forced to leave for fields where they can make a living, but the Mexicans will remain. They belong to the soil. Thus the prospect of the increase of the American population and the predominance of American ideas is not assuring.

The educational law, passed in 1890, has produced hopeful results in the larger towns and even among the Mexican villages, and every year adds to the progress of organized work in these centers. Yet the worst influences of politics have already been brought to bear on our school boards, so that it is rare to find men of any education either nominated or elected as members of them.

Political and social crimes have been on the increase for the past two years, and murders have grown alarmingly frequent. The courts seem powerless, and the officials fail to secure evidence that will convict the few who are apprehended. It is said to be specially difficult to convict a Mexican, and certainly, of all the murders of which I have been personally cognizant, only one has been legally punished, and that was the murder of a Mexican by Americans.

While the nation has been watching the futile efforts of the governor of Florida to prevent the Corbett-Mitchell fight, we have been put to shame by the futile effort of our governor to prevent the introduction of the Sunday bull fight into our community. About two weeks ago it began to be noised about that some of our citizens were trying to arrange for a bull fight in this city or vicinity. On the preceding Friday the governor telegraphed to the sheriff and district-attorney to take measures to put a stop to such an exhibition, both as a violation of the Sunday law and of that for preventing cruelty to animals. The district-attorney telegraphed back that he would be prompt to prosecute all violations of the acts referred to, but asked for reference to statutes giving him authority to put a stop to the affair as requested. That seems to have ended his interest in the matter, so far as any effort to put obstacles in the way of the fight or to prosecute the offenders afterward is reported.

The sheriff contented himself with attending the show and giving public notice to the performers that if "any law is violated or any blood drawn, he would be compelled to prevent the exhibition and arrest all parties concerned." The fight then went on, and four bulls are said to have been brought into the arena and tantalized after the fashion of such exhibitions. One man was thrown in the air and one knocked down, both having narrow escapes from injury or death. One of the

papers headed its account, "Nearly three hours of genuine, solid fun."

Eighteen hundred people, including "the very best American and Mexican families," crowded the amphitheater. The leading Republican paper of the Territory noted the presence of "several prominent members of the city council, representatives of all the professions of the city and several members of the Albuquerque school board of education." The fact that such a relic of barbarism could be introduced and enjoyed by many who are prominent in the control of our political affairs causes us to hope that this disgraceful event will result in leading those who would grant statehood to question whether it is safe to intrust such leaders with the power in national affairs which statehood will confer.

HOME MISSIONARY FUND.

John E. Northrop, Ivoryton, Ct.....	\$2.00
Theo. Bird, Bethel, Ct.....	2.00
A. Friend.....	1.00
A. M. B., Boston.....	4.00
Cash, Peabody.....	2.00
J. E. Pratt, Sandwich.....	4.00
Mrs. William Hill, Eliot, Me.....	2.00
Mrs. S. J. Sinclair, Eliot, Me.....	2.00
M. E. C., Bloomfield, N. J.....	2.00
Miss Harriet L. Draper, Nayatt, R. I.....	2.00

For Nervous Diseases

Use Horsford's Acid Phosphate.

Dr. F. A. ROBERTS, Waterville, Me., says: "Have found it of great benefit in nervous diseases—nervous headache, nervous dyspepsia, neuralgia, and think it is giving great satisfaction when it is thoroughly tried."

PAIN AND MISERY AYER'S SARSAPARILLA Cures Rheumatism.



"About 8 years ago, I suffered from what the doctors called rheumatism. Nobody knows the pain and misery which I had to endure and which clung to me in spite of the medicines prescribed. At last, I began taking Ayer's Sarsaparilla. After a short time, the pains ceased. I continued the use of the Sarsaparilla for a whole year, until the rheumatism entirely disappeared." — JAMES WAY, proprietor of livery stable, Roseville, Cal.

Ayer's The Sarsaparilla

Admitted for Exhibition

AT THE WORLD'S FAIR

WHAT IS ECZEMA?

It is an agony of agonies.

A torture of tortures.

It is an itching and burning of the skin almost beyond endurance.

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TISEMENT WAS SEEN IN THE CONGREGA-
TIONALIST.

BOSTON MINISTERS' MEETING.

Pilgrim Hall was crowded with ministers last Monday morning on the occasion of an address by Bishop William Lawrence of the Episcopal Church in Massachusetts, who presented Some Suggestions as to the Present Attitude of the Christian Church. He emphasized the kindly relations existing between the two denominations, and put himself *en rapport* with his audience by referring to two of his ancestors who were Congregational ministers and to his training at Andover Seminary. The attitude of the church toward theological study should be that of sympathy with all reverent investigation. If the church is to lead in this department of thought, its face must be toward the future and it must look in many directions. The development in theological thought in recent years has not been behind that in any other line of study. There is danger in all our churches of considering Christian truth as a package let down from heaven to be received as "the faith once delivered to the saints," and forever to be presented in exactly the same form. But because the faith is something living and vital there must be movement and development. If the church tries to compress or suppress this development, thinking minds outside will take it up and present it in grotesque and exaggerated forms. The speaker pleaded for a higher standard of teaching in theological schools, requiring more thorough preparation on the part of students entering them, and commended Andover Seminary for a course of study which could be appreciated and assimilated only by students of trained minds and mature character.

He next considered the attitude of the church toward social questions. These are so new that our condition is one of bewilderment. We grasp at the first thing we can get hold of and do the best we can with it. Of course we make mistakes, but experiments—like that of the Andover House—discussion and careful training on these lines in our colleges and seminaries will enable us twenty-five years hence to work far more economically and effectively. The great danger in all our preaching and working is that we mistake humanity for the individual, forgetting that it is only by the renewal of this or that man that humanity can be uplifted.

Bishop Lawrence believes that in all our denominations there is a longing for unity, which will result not in uniformity but in unity of purpose, of spirit and, to a degree, of organization. To this end the Episcopal Church has put forth four planks, three of which have been generally accepted, and the fourth, that of the historic episcopate, he thinks will meet with greater favor when it is understood that this does not refer to the apostolic succession but to the three historic offices which, as he believes, have existed ever since the time of the apostles.

Lastly, the church should stand for spiritual leadership in character. Not till the Christian spirit coexists with the highest integrity, the largest charity and the broadest thought will the church take its rightful place in the estimation of mankind.

The address was listened to with close attention and frequent applause.

The South Florida Chautauqua is to hold its eighth assembly this year at Mt. Dora, March 8-21. Rev. R. T. Hall of Greenwich, Ct., is still president, and Rev. William Shaw of the Sunday School and Publishing Society is secretary for Sunday school work and leads the devotional meetings. There is an attractive list of lecturers, quite a number of whom are from Northern States.

The advertising business of the late S. R. Niles of Boston, Mass., will be carried on by the S. R. Niles Advertising Agency, which was incorporated prior to Mr. Niles's death. The management is as follows: E. G. Niles, president; Carl G. Zerrahn, vice-president and general manager; J. C. Howard, treasurer.

SPRING NEEDS.

What Everybody Requires at
This Season.

Some Things Are of the Utmost
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This Will Tell You Just What You Most
Need Now and How to Get It.

In the spring changes always take place in our systems which require attention. There is a tired, languid feeling, a depression, the digestive organs become deranged, the blood is bad, causing the complexion to become affected and the person feels an inability to work.

At such a time a spring medicine is absolutely necessary. It will overcome all these conditions. It will invigorate the blood, regulate the digestive organs, clear the complexion and make you feel strong and well. The following letter written by Miss Nettie Fraser, of Patterson, N. J., will interest you.

"Since my childhood I have been extremely nervous, easily excited and at times suffering with extreme nervous prostration. A year ago last June I was so bad that the attacks were almost hysterical, and my appetite and digestion were in a terrible condition. I also suffered with great mental depression.



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It will give to you and your children perfect health and that is exactly what you want. It is the best spring medicine known and has the great advantage of being purely vegetable and harmless. It was discovered by Dr. Greene, of 34 Temple Place, Boston, Mass., the most successful specialist in curing nervous and chronic diseases. He can be consulted free of charge, personally or by letter.

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You must have noticed last week our motto that

This entire page was then devoted to trying to persuade you to prove for yourself the truth of this well-known motto. Your success

is our success. If you have not carefully studied this page then please do so now.

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